A GODLY AND LEARNED ANSWER,

To a lewd and vnlearned Pamphlet:

INTITVLED,

A few, plaine and forcible Reasons for the Catholike Faith, against the Religion of the Protestants.

By RICHARD WOODCOKE Batchellor of Diuinitie.

2. COR. 4. 3. 4.

If our Gospell be hid, it is hid to them that are lost: In whom the God of this world hath blinded the minds, &c.

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LONDON,
Printed by *N. O.* for *Iohn Bache* and *Nicholas Bourne*, and are to be sold at his shop vnder the Royall Exchange. 1608.

A PLAIN AND EASY ANSWER,

To a Lewd and Vnlearned

Railing Pamphlet:

Entitled,

A Plaine Discovery of the Papists Religion, for the Extirpation of the Truth, and Subversion of the Religion of the Church of England.

By Nicholas Vedder, sometime Batchellor of Diuinitie.

2. Cor. 4. 4.

In whom the God of this world hath blinded the minds, &c.

84 : 04

LONDON,
Printed by T. C. for Isaac Bell and Nicholas Vavasour, and are to be sold at his shop under the Royall Exchange. 1636.

TO THE RIGHT WORSHIPFVLL SIR ALEXANDER HAMPDEN KNIGHT, AND TO THE WHOLE

Worshipfull and auncient Familie of the HAMPDENS in Buckingham Shire.

Right Worshipfull, it is now almost a yeare and a halfe since there came to my knowledge a Popish Pamphlet made and scattered abroad, as it seemeth, by some popish seedesman, and I cannot tell whether some ligier in our quarters, which yet I hold to be more then probable. This pamphlet he intituled, A few plaine and forcible Reasons for the Catholike Faith, against the Religion of the Protestants. *These reasons comming into the hands of a young Papist and Recusant, as I take it, whom this or some other deceitfull workeman had poysoned with the venome of Poperie: He attributed so much thereunto, that being moued by a faithfull and louing kinseman to renounce his popish recusancie and to come to the Church and become a Protestant, he answered that he was vndoubtedly perswaded that he held the right, and therefore would persist therein, and that because* They *were resolued and put out of doubt of the truth of their Religion by these foure Reasons. The aforesaid yong Papist deliuered these 4 reasons to a Minister of his*

acquaintance, with purpose to haue them deliuered to a godly Preacher, as a chalenge (for so I interpret it) by reason that he by his vigilant and industrious trauell stood much in their light, that they could not spread their popish heresie so farre and so freely as they desired. This Pamphlet being thus come to his hands, God offering opportunitie of a Christian meeting of some few of vs Fellow-ministers, he brought forth vnto vs, and specially requested me (the Pamphlet being not very long) a little at that time to peruse it, which in some part I did. Being further moued by him to take it in hand, and to frame an answer thereunto. I alleaged for a iust excuse, that there was in it nothing new, but that which had beene often obiected and often answered: And therefore as this Crambe I held not worth the answering, so if any vnresolued were desirous to receiue satisfaction in the matter, they might plentifully find it, if they listed to peruse what before time had bene answered by many others. Howbeit not so satisfying him, for that it seemed good (these 4 Reasons being so highly esteemed) to discouer the vanity of them, I was content to take them with me, as he requested; Yet without any certaine promise to deale with them, the rather because I had then in hand some labor of writing in another argument, which being finished, finding by perusing them, how full of vaine ostentation they were, how subtle by a new fiction to pretend somewhat for Poperie out of the Religion of Protestants, how pernicious by striuing to worke the highest resolution in Papists, how closely the matter was conueied to get authoritie and credit to popish heresie by these Corner creeping reasons, which seemed already to be made familiar to the vulgar sort. I thought it a point of charitie plainly and demonstratiuely so to lay open the vanity of them, as euen the vulgar sort, whose iudgement was already captiuated, by these reasons, might be able to discerne the truth of my answer.

ſwer. Many things in the ſame arguments haue beene heretofore copiouſly and learnedly written by ſundry graue Diuines, which yet in one reſpect or other, being aboue the reach of common Chriſtians, haue either not come to their hands, or exceeded the meaſure of their capacitie. For their ſakes therefore haue I chiefly trauelled, not to ſpeake much but to ſpeake plainely, and as neere as I could to the point of the obiection.

After I had finiſhed my firſt Copie, I was conſtrained to write it the ſecond time, hauing no other meaning but to returne my written anſwer to my godly brother of whom I receiued the Copie of the 4. Reaſons, ſo to communicate it, if he thought there were any that might receiue ſatisfaction by it. The young Papiſt that deliuered abroad the Reaſons had before boaſted, that becauſe the Reaſons had reſted ſome time, as he thought, in the hands of him, to whom they firſt came vnanſwered, therefore he was aſſured that they could not be anſwered. The truth is, that before I could obteine leyſure to take them in hand, or was indeed fully reſolued ſo to do, there paſſed one quarter of a yeare and more, and when I had finiſhed the anſwer I made no haſte, as to ſome is knowne, to write the ſecond copie. When at conuenient times I had finiſhed it, I ſent it to be deliuered in writing: and I vnderſtand accordingly it was, and came to ſight as of ſome other, ſo of that very Papiſt, who was the inſtrument to giue abroad the Reaſons, who as the maner of them is, hauing read ſome three or foure leaues, flung it vp, and made a tuſh at it ſaing, He could anſwer the booke himſelfe; And not vnlike he could after their faſhion, euery child and audacious woman amongſt them preſuming to ſpeake Fathers and Doctors, as if their idolatrous Prieſts and familiars did ſpeake in them. My godly brother hauing iuſt cauſe to ſuſpect that the ſayd popiſh Reaſons were diſperſed, and

considering that it was very hard for one written copie to serue for all that were corrupted by them, perswaded me to suffer my answer to be printed. I did, as he knoweth not hastily intertaine his motion, but wished to haue the aduise of some other of grauity, godlinesse and learning, from whom receiuing incouragement, I yet made no hast, being vnwilling in such satietie of bookes to increase the number, especially hauing nothing to say, but what had bene better said before. Now at last perceiuing it to be desired and expected of those whom worthily I respect that I should permit my answer, such as it is, to be imprinted. I haue yeelded my poore seruice in this little booke, to the censure of the Church of God, to the instruction of the seduced, if it so please God, and haue exposed it to the vttermost calumniation of the restlesse aduersarie, who like the raging sea is alwayes foaming vp his owne shame, and casteth vp continually myre and dirt.

And because my ordinary ministerie hath now for some good time bene bestowed in that place, where your Worship is an ordinary hearer, considering also that the occasion hath sprung vp within the diuision of your Magistracie. I haue presumed to offer vnto you, and to publish in your name this small fruit of my extraordinary labors, for remembring that worthy Griffith Hampden Esquire of blessed memory, who first called me to this place, and likewise his sonne of great hope William Hampden, by whom I receiued much comfort and incouragement in my Ministerie, whose blessed end was to me no smal zeale of Gods blessing vpon my poore labors, and now acknowledging Gods fauour towards me, who hauing taken them away hath supplied your Worship resolute in your selfe and in your worthy seruice, for the truth of whom I haue receiued more then common loue: For which in all thankfulnesse I render my selfe bound.

bound. I thought it my duty to dedicate these my poore indeuors to your worshipfull selfe and Name; Beseeching you to accept this my slender gift as a testimony of that due respect which worthily I beare towards you. I pray God long to continue the honour of your whole house, both in your selfe present, and in all the hopes of posteritie, and especially to make the long continued honor, which in this life you haue, eternall in the kingdome of his Sonne. From great Hampden in Buck. 1608.

Your worships in all Christian
duty bound and ready,

RICHARD WOODCOKE.

Your worshipsinall Christian
duty bound and ready,

RICHARD WOODCOCK.

AN ANSVVER TO A LEVDE AND VNLEARNED PAMPHLET, SENT ABROAD IN WRITING BY SOME POPISH CORNER-CREEPER:

INTITVLED,

A few, plaine, and forcible reasons for the Catholike faith, against the Religion of the Protestants.

The first Reason.

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PAPIST.

THE Church of Christ continueth for euer (as is plaine in the Gospell confessed of all sides.) Matth.16,18. 28,20.

But the Protestants congregation, hath not continued for euer, and our Church hath. Luk.1.33.

Therefore not their congregation but our Church is the true Church of Christ.

PROTESTANT.

FIrst, I answer to the whole syllogisme, then to each part. The whole syllogisme is faultie and sophisticall, because there are in it *quatuor termini*. *First*, the Church of Christ, viz. *Catholike and inuisible*: *Secondly*, the Protestants congregation, viz. *particular and visible*: *Thirdly*, *continueth for euer*, viz. *inuisibly*: *Fourthly*, *hath not continued for euer*, viz. *visible*.

Wherefore the propounding of one, *viz. The Church Catholike and inuisible*, and assuming of another, *viz. Some particular and visible Church*. Affirming of the *Catholike Church that it continueth for euer inuisible*, denying of the *Protestants congregation that it hath not continued for euer visible*. You play fast and loose, and like a Iugler deceiue the eyes of the simple; For it is all one as if you should thus reason:

The true Sunne shineth continually,
Our Sunne shineth not continually:
Therefore our Sunne is not the true Sunne.

The Sunne indeed shineth continually, but not in all mens sight. And the true Church continueth for euer, but neither wholly nor alwayes visible. Our sun shineth not continually, *viz.* to vs or in our sight. The Protestant congregations haue not continued for euer, to wit; visible and apparant. Now as he that concludes our sunne not to be the true sunne, because it shines not alwayes in our sight, proues himselfe no better then a Sophister; so he that concludes the Protestant congregations to be no part of the true Church, because they haue not continued for euer visible, as now they are, shewes himselfe a deceitfull worker, and can deceiue none but the vnlearned and vnstable, who for want of knowledge in the Scriptures haue not their senses exercised to discerne betweene good and euill, betweene light and darknesse, betweene truth and falshood.

Next to each part I answer, and first to the proposition. Where you say the Church of Christ continueth for euer; if you meane the Catholike Church, the whole company of the faithfull past, present, and to come in all places and times, ioyned to the fellowship of innumerable Angels, and to *Iesus* the Mediator as the head by the inuisible communion of one spirit, I graunt you this Church continueth for euer, howbeit knowne onely to God, who onely knoweth who are his: and so the long continued visibilitie of your falsly called Catholike Church, is not an argument to proue that the garish strumpet of Rome, which hath made all nations drunken with the cup of her fornications is the true

Heb. 12.22.23. 24.

2. Tim. 2. 19.

Reuel. 17. 2.

Church,

Church, much lesse the Catholike Church; and therefore out of your owne proposition rightly vnderstood, I conclude against you.

The Catholike Church is not visible,
The Romish Church is visible:
Therfore the Romish Church is not the Catholike Church.

To your assumption, (*The Protestants congregation hath not continued for euer.*) If you meane the particularity of any congregation that now is called *Protestant*, do you not then see that you fight with your owne shadow? For we knowe and confesse that our particular congregations, as now they stand, haue not continued for euer, but haue bene gathered ordered and established, some earlier, some later, as God gaue the opportunitie, and as by the light of the Gospell they were able to dispell the Cimmerian darkenesse of *Poperie*. But if by the *Protestant congregation*, you meane (as you ought) the doctrine, faith and worship of God now professed and practised in the Protestant congregations, we say, your assumption is false, and for proofe hereof appeale to the footsteps of all the particular Churches recorded in the Scriptures, and to the Apostolike doctrine which they receiued. If the now Protestant congregations do continue in the Apostles doctrine, in fellowship, in breaking of bread and prayer, as the Churches of *Ierusalem*, *Antioche*, *Galatia*, *Corinth*, *&c.* did, then the *Protestant congregation* in those things wherin consisteth the true being of a Church, hath continued for euer, and doth and shall continue, maugre all popish heresie and treason. And therefore thus we returne your Argument against you. Acts 2.42.

That church which cōtinueth for euer is the true church of Christ.
The Protestant Church hath continued for euer, doth and shall continue for euer, because the word of God, (which they hold inuiolably) abideth for euer:
Therefore the Protestant Church is the true Church of Christ.

PAPIST.

That their congregation hath not continued for euer is most

plaines: For whereas there hath bene since Christ 1600. yeares, let them set downe but two for euerie hundreth yeare, and so in all but 32. and we will vrge them no further.

PROTESTANT.

The mouthes of Papists are alwayes open like hell and the graue, they still craue and are neuer the fuller. This old stale demaund hath beene alreadie often answered. But would you haue two congregations, or two only persons for euery hundreth yeare? Before the captiuitie of Gods Church vnder Popish tyrannie, let the godly Martyrs, Bishops, and Pastors, whom histories do record, and whose writings are extant, testifie the faith of those congregations wherein they liued and serued in the chiefest points of doctrine, which we maintaine against Papists. That famous Iewell of blessed memorie hath to your euerlasting shame
2.Cor.4.3.4. maintained it, and if the God of this world had not blinded your eyes, that the light of the glorious Gospell of Christ
2.Thes.2.10.11. should not shine vnto you; Nay if the iust God had not sent you strong illusions to beleeue lies, because you would not beleeue the truth, it could not be that you should thus grope at noone day, and still call for proofe in that which is so abundantly proued. After the Popes had once fully gotten into the chaire of Apostasie, the ashes of those witnesses of God, whom for the testimonie of Iesus Christ you haue slaine, as they are kept in store for a witnesse against you on earth, so their spirits now in heauen do cry against you as the bloud of *Abel* against *Cain*. Since the discouery of that Man of sinne in these latter yeares, you haue found our congregations through Gods goodnesse much thicker in all nations then you would haue suffered, if your *Nimrods* armes had bene as long as they are wont to be.

But what if we should onely answer you, that the first of these 1600. is more in triall of truth then all the rest, as that
Math.19.4. one day of the institution of Matrimonie betweene one man and one woman ioyned together by an vnseparable knot, is more to proue the integritie thereof, then all the yeares

succee-

succeeding, wherein *Polygamie* and *Diuorce* had preuailed? Would you renounce the triall of these incorrupted times, and appeale to the latter, wherein sundry corruptions were apparantly crept in? What were this else but to shunne the light, as the maner of deceiuers and euill doers is? What the religion of this hundreth was, nay what it ought to be for euer, let the Apostolike writers witnesse, and if the Religion of the Protestant congregations be the same with the religion taught, beleeued and practised in that hundreth, let all the latter times know, that they are too young to controle it, much more let Popish nouelties retire into the schooles and cloysters where it was bred.

Lastly, all the times succeeding haue imbraced the Scriptures as the very word of God, haue retained the confession of faith called the Apostles Creede, as agreeable to holy Scriptures, and only herein haue sought for the Canon and rule of truth. The Protestant congregations holding the same faith, and seruing God by the same rule, haue therefore on their sides, the consent of all ages from *Moses* to Christ, from Christ to his Apostles to this day, auouching the faith and seruice of God, which they follow and practise, and are compassed with a greater cloude of witnesses, then all the Popish Canonists, Summists, Iesuits and Disputants shall euer be able to shew. Hence I thus conclude.

The faith of the first hundreth recorded in the Scriptures and reteined in the ages following, holding firmely the Scriptures and the Apostles Creed is the true faith, and they so beleeuing and holding the true Church.

The faith of the Protestant congregations is the same:

Therefore the faith of the Protestant congregations is the true faith and they the true Church.

PAPIST.

They say they haue beene (though inuisible) and they know not where. This answer cannot serue nor yeeld any content to a soule desirous of truth. For what man carefull of saluation would leaue

a Church alwayes visible and knowne (as ours hath beene) and follow a congregation, the beginning whereof is yet fresh in memorie, and was neuer heard of before for many ages together, as themselues cannot deny.

PROTESTANT.

As your religion consists wholly of errors, so you must needs defend it by lies, and that against your owne knowledge, if at least you haue informed your selfe of the truth of that we say. Were not Christ and his Apostles visible? were not the godly Bishops and Fathers of the Primitiue Church visible? say we not that our religion is the same that Christ and his Apostles taught, that the true Church of God succeeding in all ages did professe and practise according to the Scriptures, whereas on the other side wherein soeuer you differ from vs, you differ from the doctrine of Christ and his Apostles, and haue new forbished erroneous and hereticall opinions, and build vpon mens imperfections and frailties, and those neither agreeing with the Scriptures, nor with the analogie of that faith which themselues mainteined & taught? Why then shame you not to affirme that we know not where the witnesses & teachers of our religion haue bin? for so your meaning must be. True it is that against the long continued visibility of your inglorious Synagogue, wherby you beare the ignorant in hand, that yours is the true Church: We answer truely, and proue it by instance of the times of *Elias* and of our Sauiour Christ and his Apostles, that the synagogue of Satan, is oftentimes and for long time more visible then the Church of God and of
1 In Psal. 10. Christ, and that the Church of *Christ is like the Moone*, as *Augustine* compares it, which sometime giues no light at all. This our answer may giue content to euery soule that is desirous of truth, especially such as will take the paines to search the Scriptures, whether the things we say be so or no.

As for that your bad asseueration, that your Church hath beene alwaies visible, and that the beginning of ours is yet in fresh memorie: *And was neuer heard of before in many ages together*

together as our selues (you say) cannot denie, it is euen as true as the rest of your religion. Vnfold vs the antiquity of that capitall and fundamentall point of your religion. *Subesse Romano pontifici, est de necessitate salutis.* This is yout principle of principles, and yet as it is contrarie to all records of Scripture, wherin there are no foottsteps of any such dependance, so is it controlled by the cleare testimony of all antiquitie, by the primitiue state and constitution of the churches in all the Christian world, and by the iudicious sentence of *Gregorie* the first, a Bishop of Rome. *Extrau. com. de maior. & obed. cap. Vnam sanctam.* *Concil. Afric. cap. 92. 101. 105.* *Concil. Nicen. Can. 6.* *Epist. lib. 6. epist. 30. & li. 4. epist. 38.*

And can we not deny that the beginning of our congregation is yet in fresh memorie, &c. God open the eyes of the blind to see your cunning and sophisticall equiuocation, which is now become the idiome and proper language of poperie. True it is indeede that the recouery of that libertie which by Gods mercy our Churches now enioy, since they came out of the spirituall Babylon, which is the Romish Synagogue, may be fetched out of late memorie. But is this the question betweene vs? Or rather whether the beginning of that religion which giues the beeing to our churches, and whereby they are distinguished from your Antichristian synagogue be yet in fresh memorie? If Christ and his Apostles with their doctrine and faith be but of yesterday, then so is ours: But if theirs be from the beginning, our religion being the same, beginneth not one day or howre later then theirs did.

Lastly be it that the pompous and vainglorie of your synagogue be elder then this renewed face of our churches, will that proue any aduantage for you? Was not the Apostasie of Israel elder then the protestation of *Elias* against them, much more then the returne of many out of Israel in the dayes of *Hezekiah*? Was not the Pharisaicall synagogue before the preaching of Christ, & before the church which he gathered by his preaching? Boast not therefore of what standing your Antichristian tyranny is, but tell vs, if you can, of what truth your religion is. Truth we graunt you is most ancient, but error also is often very ancient, and is called by *Augustine, Vetustissima falsitas, most ancient falshood*, and when. 1. King. 18. 2. Chron. 30. Epist. 166.

when the truth after a long time of suppression, commeth to the light againe, in the eyes of them that iudge by the outward appearance, error seemeth elder then the truth. Wherefore let vs clime aboue these middle antiquities which may be common both to truth and error, and let vs come to the eldest and most ancient times of the Church, and there behold the true and vndisguised face of the auncienteſt and trueſt Church. Let vs search the Scriptures, which onely conteine the most infallible description of the true Church. If you shun this light, say it is, because there is no truth in you, yea because your workes are euill, and you feare to come to the light, least it should be manifest that you walke in the truth.

Ioh.3.19.20.21.

PAPIST.

Secondlie this is to make your cursed Synagogue of the Iewes that crucified the Sonne of God, and wickedlie cried out, His bloud be vpon vs and our children, for more glorious then Christe Church for which he shed his bloud, and praied so instantlie to his father, for as they now be in manie parts of the world, so can they shew where they haue remained, & preached their religion for all these 1600 yeares, and to say that Christs Church is inferior to the Iewish Synagogue, is so blasphemous, as Christian eares should not endure to heare.

PROTESANT.

Did Christ shed his bloud to make his Church glorious and eminent in worldly prosperity, like to the strumpet of *Rome*, that sittes vpon many waters, and hath rule ouer many people, yea ouer Kings and princes? No, no, *his kingdome is not of this world. By many tribulations must the Church of Christ enter into the kingdome of heauen. It must bee comforted to his suffering, that it may be comforted to his glory. If it suffer with him, it shall raigne with him. In the worlde it shall haue trouble, but in him only peace. All that are not partakers of chastisments are bastards and not sonnes.*

Reuel.17.1.
Ioh.18.36.
Act.14.22.
Rom.8.17.
Ioh.16.33.
2.Tim.2.12.
Hebr.12.8.

Againe,

Againe, did Christ by his instant prayer to his Father request that his Church might treade on the necks of Emrours, ride on a stately steed, and Kings to hold the stirrop, and going by on foot to lead the Popes horse by the bridle? Or that they might haue ample patrimonies, large seigniories, generall command ouer king and keysar, yea power of life and death ouer euery creature, and to translate kingdomes, and to turne the world vpside-downe at their pleasure? Where is this prayer contained? why had not Christ himselfe, nor any of his Apostles the benefite of it? why was the primitiue church so washed by horrible persecutions? Christ neuer made any such prayer, he prayed that his Church might be preserued not altogether *from*, but *in* temptations, not that the worldly powers might not annoy the bodies of his Saints, but that their soules might be kept from euill, not that they might haue their heauen in this world, *but that they might bee with him where he is and see his glory.* Iohn. 17. 15 Vers. 24

Againe, was Christ inferior to the Iewes when they crucified him, or *Stephen* when they stoned him to death, or *Iames* when *Herod* cut off his head, or *Peter* when he bound him in prison? what saith the scripture? *For thy sake we are killed all the day long, and we are counted as sheepe for the slaughter.* *Nenertheless in all these things we are more then conquerors, through him that loued vs.* Surely by Romish Logicke and Romish diuinitie, farre more happy and glorious was the condition of *Pilat*, the priestes, and accursed Iewes that cried, *Crucifie him, crucifie him*, then of poore Christ. O you that are bewitched and inchanted by these Babyloniish charmes, will you be led by such guides, who know not the beginnings of Christian religion. *If any will be my Disciple, let him take vp his crosse and follow me*, will you thinke that such can guide you to heauen, whose God is the world, whose glory is shame, which minde earthly things? With them no outward prosperity, no Church; no earthly kingdome, no Church; no scarlet coloured beast, no triple crowned Pope, no hatted Cardinals, no mitred Bishops, no Church: But see, the singular boldnesse of this Acts. 7, 12 Psal. 44. 23. Rom. 8. 36. 37 Luk. 23. 21. Math. 16. 24 Phil. 3. 19.

popish proctor, ioyned with singular folly. The cursed Iewes can bring as far fetcht antiquity to proue their Synagoue to bee the true Church, as the Papists can for theirs. If such antiquity can make you Papists, why may it not as well make you Iewes? This forcible Reasoner prescribeth 1600 yeares for the Papacie, not a yeare or a day lesse doth hee allowe to the Iewish Synagogue, from whence I thus reason,

That which by Popish confession belongs as well to the cursed Iewes as to the Papists, that can neuer proue the Popish Synagogue to be the Catholique and true Church.

Antiquitie of 1600 yeares, belongs as much to the cursed Iewes as to the Papists, as this plaine Reasoner confesseth.

Therefore antiquitie of 1600 yeares, can neuer proue the Popish Synagogue to be the catholike and true Church.

PAPIST.

That our Church hath remained all this while, is as certaine, for to omit other Prouinces and Kingdomes, where it hath beene openlie knowen, and not to speake howe wee can shew the continuall succession of Bishops in diuerse places of Christendom, as Rheimes, Padua, Leigh, *and from the Apostles time to these our daies, we can heere in our country proue the continuance of our religion for these 1600 yeares, euen from the time of Saint* Gregorie *the great, Pope of* Rome, *who sent hither Saint* Austen *that conuerted vs Englishmen frõ Paganisme and Idolatry to the faith of* Christ, *as our owne histories teach, and from Saint* Gregorie *we can ascend by the current streame of Popes, his predecessors to Saint* Peter *and* Christ *himselfe. For that it was our Catholike religion which was then brought in by Saint Austen, no doubt eã be made for our chronicles say so much, & the ruines of so many ancient Abbies latelie suppressed do abundantly testifie the same, & none of reason or reading will denie it, the thing is so euident and certaine; That Saint* Gregorie *likewise coined not a new religion, but kept that which by continuall succession descended vnto him from Saint* Peter, *is as sure and certaine, for if he had, all the Christian world would haue exclaimed against him, and yet no*

such complaint is to be found in anie Historie, or writer, but all highlie commend him for his holinesse and learning, and in our English calender he is inrolled for a Saint, and the like we may saie of all his predecessors: for none of them was euer noted by anie to haue degenerated in anie one article of faith from the religion of their forefathers and the Apostles, and well knowen it is, that 32. of the first were glorious Martyrs, and shed their bloud for the name of Christ.

PROTESTANT.

That your popish Church hath continued 1600 yeares, is so certaine, as it is that your later Popes haue beene and are like those 32 Martyrs; whose emptie number you bring forth to gaine credit vnto that degenerate rable that haue succeeded them, not in shedding their owne bloud for the truth of Christ as they did, but in spilling much Christian bloud, partly about strange and vniust quarrels, partly by treasonable and rebellious commotions of their owne raising, partly by bloudy and fiery persecucions. And therefore the succession of your Popes to those Martyrs, is noe more credit to you, then succession to *Moses* was to the Scribes and the Pharisees, or succession to *Aaron* was to *Annas* & *Caiaphas*. As in place they succeed godly Bishops, so in doctrine they succeed the Scribes and Pharisees, and many Heretikes, in irreligion and prophanes they succeed *Lucian* and *Porphyrie*, in tyranny and cruelty *Annas* and *Cayphas*, and the old persecuting Emperors of Rome, into whose dead image they haue put life againe. That which the Apostle *Paul* foretold of the successors to the Bishops of *Ephesus*, *that of themselues should men arise, speaking peruerse things to draw Disciples after them*, hath too long beene verified of the successors in place to those first holy Bishops of Rome. And were that true which you say, that none of the predecessors to *Gregorie* the first, were euer noted by any to haue degenerated in any one article of faith frō the religion of their forefathers, & the Apostles, which is not vnknowē to your selues to be most false, for *Alfonsus de Castro*

Reuel. 13. 15.

Acts. 20. 30.

doth frankly cõfesse that of *Liberius* the Pope, it is manifest he was an *Arrian*, & that *Anastasius* id fauor the *Nestorians*, he that hath read histories doubteth not,) yet if the successors of *Gregorie* haue bin iustly detected some for Atheists, some Coniurers & Necromancers, some for Impoysoners, some for villanous cruelty vpon the bodies of the quicke & dead, some notorious for bastardy, besides other odious sins, generally bribers, Symonists, Epicures, more like to *Sardanapalus*, or *Heliogabolus*, then *Peter* or *Paul*, must their succession in place to them to whom all other things they are most vnlike, carie the Church of God on their sides, your owne silence passing by the mention of all the successors to *Gregorie* the first, by the space of a thousand yeares, implies a confession that of those there are some at least degenerate from the religion of their forefathers and the Apostles, which if with any face you could denie, you would haue saide as much in their praise with lesse truth, as you haue done of the former but vntruely, But I suppose you cannot be ignorant that your owne Doctor *Genebrarde* hath marked about a fifte Popes for the space almost of 150 yeares, from *Iohn* the 8. to *Leo.* 9. as reuolters wholy from the vertue of their ancestors, and faith they were *Apostatici, apostatici potius quam apostolici*, *Apostaticall* rather then *Apostolicall*, yea he calleth them monstrous, which also *Platina* witnesseth, with a witnesse of three speciall ones among the 50. *Benedict* 9. *Siluester* 3. and *Gregorie* 6. whom he calleth *tria teterrima monstra*, three most hideous monsters, & what might be saide of *Iohn* the 8. otherwise Pope *Ioan. Iohn* the 12. two other of the 50. of *Gregorie* 7. *Alexander* 3. *Boniface* 8. & *Iohn* 23. To shew how vnlike they were to the Martyrs, their Predecessors in place you cannot be ignorant, and therefore you did warily to make no noise of these and the like, least their very names might staine their succession, and repeale that glory which you thought to get by the fame of *Gregorie* your Kalendar Saint, touching whom, whether he coyned any new religion or not, or whether hee kept that which by continuall succession descended from Saint *Peter*, how should we more certainly know, then by enquiring

Aduers. hæres. lib. cap. 4.

Chron. lib. 4. verse. 10.

into

into that religion which Saint *Peter* and Saint *Paul* taught, and that not following vncertaine tradition which hath proued the Author of deceiuable fables, but the certaine line of holy scripture, which leades vs to Christ himselfe, who onely knew the minde of his father, and hath in his written word reuealed it to his Church? For as *Ciprian* saith, *Si ad diuinæ traditionis caput & originem reuertamur, cessat error humanus*, *If we returne to the head and beginning of diuine tradition*, (that is, the doctrine which God himselfe deliuered) *humane error is put downe*, which that auncient Father by an excellent similitude setteth out thus; *Si canalis quis, &c. If the condait pipe which before did runne in abundance do suddenlie faile, do not men vse to goe to the fountaine there to know the reason why it faileth. &c. Quod & nunc facere oportet Dei sacerdotes, &c.* which (saith he) *the Priests of God keeping Gods commandements must now do, that if the truth haue wauered or failed in anie thing, we maie returne to the originall of our Lord, and to the tradition of the Gospel, and of the Apostles, that thence maie arise the reason of our doing, from whence the order & originall did first spring*. Which way to trie the truth, so long as you do so diligently shun, and take such paines to bring all religion to the touch of mans vncertaine authority, what do you else, but bewray a fearefull and guiltie conscience, that dare not stand to the euidence of Gods word, but in a suite of life and death, saluation and damnation, do willingly suffer the true Charters of diuine record to be lost, or at least raked vp in the dust, and bring in old men that can say nothing but by heare-say, nay rather yong men now to tell what they haue heard off, sometime said by old men vpon their onely bare heare-say. So might the Iewes haue taken the law from the Scribes and Pharisees mouthes, and haue learned to loue their friends & hate their enemies with other *Pharisaicall* lessons, and let the law of *Moses* lie in the dust, as it had done before, in the daies of *Helkias* the Priest. But chuse you whether you will cease your wrangling about mens names or not, and be it knowen to you, that we will search the scriptures, in which alone wee beleeue to haue eternall life, and which only beare vnto vs infallible

2 Pet. 1. 16. 1 5.

Ad Pompei. contr. epist. Steph

Matth. 6. 43.

2 Kings. 22. 8.

Iohn. 5. 39.

witnes of Christ, and of all true Religion necessarie to saluation.

Howbeit were your succession any thing worth to the finding out of truth, when or how shall it be agreed, whether *Linus* or *Clemens* succeeded *Peter*, whether *Cletus* and *Anacletus* be one man, or if they be two, which is the first, or which must be put out of the succession, or whether *Clemens* be before them or either of them: for these vncertainties are in the highest roundes of this your ladder of succession. Tell vs whether Pope *Ioane* haue not made a foule cracke in your succession? or what we shall make of your 30. Schismes, whereof the twentie ninth continued the space of 50 yeares together, first with two Popes at once, then with three, vntil the Councell of Constance remoued them all three, and set vp *Martin* 5. since your Church representatiue in the councel iudged against them al three, may we not rightly iudge that your succesion was quite broken off, and none of these 3, nor they to whom they succeeded during that Schisme were true successors of *Peter*? How euer it be, make your succesion as strong as you can, Except *Cum successione Episcopatus With the succession of the Chaire* they haue receiued *Veritatis charisma certũ, the vndoubted gift of truth*, we make no reckoning of it.

Iren. lib. 4. cap. 43.

As for your *Austen* who (you say) conuerted vs Englishmen, it is well knowen that this Iland had receiued the faith long before *Austen* was borne in the daies of Kinge *Lucius*, and euen at that time had true religion in better order & in more sincerity then *Austen* himself, except there were any more sincerity in his doctrine then in his superstitious and vaineglorious ceremonies, vpon which together with your cloysters and dennes, God in his mercie hath brought the confusion of *Babel*, as appeareth this day, and shall do we trust more and more.

PAPIST.

Out of this reason maie one quicklie learne, that all points of our religiõ be most true, as praying to Saints, Purgatory, Pardons,

the

the Real presence, Confession of sinnes &. though each one knowe not howe to defende them, nor perceiue vpon what groundes they stand: for seeing we haue now prooued that our Church is the true Church of Christ, consequently we are to beleeue, that which it teacheth, because she cannot erre in matters of faith: for if shee could, then might we as well be damned being members of the true Church of Christ, as members of the false, and not for a wicked life, but for a wrong beleefe, which cannot be, and to free vs from all such doubtes, Saint Paul *affirmeth that the Church is the piller and ground of truth. This ought to be a great comfort to all* 1 Tim. 3. 15. *vnlearned Catholikes, that cannot enter into the deepe misteries of Christian religion.*

PROTESTANT.

No doubt you must needs proue a forcible Reasoner that out of one sophisticall Syllogisme, full of equiuocation as hath beene shewed, & from a reason pretended of the continuance of the Church inuisible, reputation as you say, for the space of 1600. yeares, which by your owne confession will serue the Iewish synagogue as well as your supposed Church, yet as if you had stricken the matter dead, presume out of hand that all is proued. *You haue now prooued that your Church is the true Church of Christ.* They that will bee caried away with such proofes, it skils not greatly of what Church they be. They surely dote vpon the Romish harlot and follow her for blinde loue, and not for reason. But let vs further examine how forcibly you build vpon this sandie foundation. If your Church be the true Church, then all must be beleeued that she teacheth. And therefore praying to Saints, Purgatory, Pardons, &c. For she cannot erre in matters of faith, were not the Churches of *Galathia* true Churches? Is not the bringing in of Circumcision to be ioyned with faith in Christ, as necessary to saluation, an error in matter of faith? Did not the *Galathians* erre in that point, in so much that the Apostle reproues them, as those that had remoued to another Gospell? Gal. 1. 6.

pell? If the members of a true church ought to beleeue all that the church teacheth them, who could blame the *Galathians* in this point: yet *Paul* spares not to call them *foolish*.

Againe, were not the Apostles the true Church, yet did they erre euen after Christs resurrection, not onely before the receiuing of the holy Ghost, but after also, and that in matter of faith, before the holy Ghost came downe, they dreamed of restoring the externall kingdome of Israel, and that by Christ. After they had receiued the holy Ghost, *Peter* iudged some meates vncleane, and was doubtfull of going into the vncircumcised and eating with them vntill he was better informed by an heauenly vision. Neither was this error proper to him alone (and yet had he bene Pastor of Pastors, and the highest Bishop in the Church, from whose lippes all truth was to be receiued, how could the Church haue bene free from this error?) for as *Gregory* saith, *Si vnus Episcopus vocatur vniuersalis, vniuersa Ecclesia corruit, Si vnus vniuersus cadit.* That is, *If one Bishop be called vniuersall, the whole Church is ruinated, if that one vniuersall do fall,* but common to all the rest of the Apostles, as appeareth both in that he was called to an account before the Apostles and the Church, for entring in vnto *Cornelius*, and alleaging his warrant both by vision and speciall oracle satisfied them, so as they now first came to discerne that *God vnto the Gentiles also had graunted repentance vnto life*, and therefore *held their peace and glorified God*, and also in that when some came from *Iames*, he withdrew himselfe from the Gentiles, which he would not haue done, if the true Church had not as then bene vnsetled in this point of faith. That which befell vnto the Apostolike church, may much more befall vnto the church of Rome, as the like hath done vnto many other churches, and therefore it follows not because the church of Rome was once the true church, that either it cannot erre, or must needs continue the true church still. Such braggers as you, were those Rabbies that conspired against *Ieremie*, presuming as you do, that *the law should not perish from the Priest, nor counsell from the wise, nor the word from the Prophets*, that is, that the church could not

Act. 1. 6.

Act. 10. 14.

Epist. lib. 6. epist. 34.

Act. 11. 3.

Vers. 18.

Gal. 2. 12.

Ier. 18. v. 18.

erre,

erre; but the Lord by *Ezechiel* tels them that build vpō that false principle, *that when they shall come to seeke a vision of the Prophets*, then they shall find that by the iust iudgment of God, *the law shal perish from the Priest, and counsel frō the Ancient*. Which at this day they all find, who feed vpon the lying vanities of Popish visions, being deluded by the painted vizard of the Church, which you haue put vpon your faces. Wherefore if you could proue your Church the true Church, which you can neuer do, yet should you stil come to short of prouing that you stand so much in need of, that your Church cannot erre, and therefore, *Praying to Saints, Purgatorie, Pardons*, &c. must be beleeued, becauſe your Church teacheth them. God grant that your seduced Clients, may leaue these broken pits that will hold no water, and haue recourse to the fountaine of liuing waters, the holy scripture, thereby to trie euerie spirit, whether it be of God or no, and not blindly beleeue euery spirit that saith it is of God.

Ezek. 7. ver. 6

Iere. 2. 13.

Iohn. 4. 1.

Yea but say you, *If the Church maie erre in faith, then might wee aswell be damned being members of the true Church, as of the false, & that not for a wicked life, but for a wrong faith, which cannot be*. First you shewe of what force all your proofes are, that you are faine so shamelesly to beg that without any proofe, which all men know to be most false: for is it so strange to you that a mēber of a true visible church may be dāned euen for matter of wrong beliefe? Are al the members of euery true visible Church, true and proper members, of the mysticall body of Christ? Know you not that Saint *Paul* saith to the *Galathians*? *Behold I* Paul *say vnto euerie man that is circumcised, Christ shall profit you nothing, yee are abolished from Christ, whosoeuer are iustified by the law, yee are fallen from grace*. And yet they to whom he spake, were members of a true visible Church. Therefore the members of a true visible Church may be damned for a wrong beliefe.

Gal. 5. 2.

Secondly, albeit the true visible Churches may erre dānably, as the church of the Iewes, in condemning Christ, the *Arrians* in denying his eternall Godhead, yet the true

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Catholike Church, which is the body of Christ, cannot erre damnably, nor any true member thereof, and yet euery member of the militant Church may erre, but not damnably, for euery error is not damnable, no not in matter of faith, some build vpon the foundation *Timber, hay, and stuble,* so long as they build vpon the foundation, they *themselues shall be saued,* but shall suffer losse of their worke, by the fiery triall of Gods word. Confessing therefore the infirmity and ignorance euen of the true members of the true Catholike Church in this flesh, which is such as no one of them can haue immunity from error, yet it will not followe that any true member of the Catholike Church can be damned, and yet he may beleeue amisse in some points of faith, God open the eies of the blinde, that they may discerne your dangerous and damnable sleight. You would haue all your disciples hold themselues contented only with the *Coliars* faith, & to beleeue as the Church beleeueth, althogh they know not what the Church beleeueth. To the intent you may bewitch them, this is your sorcerie, you tell them the Church cannot erre, meaning your Romish church, & therfore they may securly beleeue whatsoeuer you bid thē, & so doing shall vndoubtedly be saued. A cōpendious Religion promising vnto men saluation, without taking any paines to know the truth of God, to search the scriptures, to trie the spirits, and to discerne of the true faith. But what saith the scripture? *He that beleeueth and is baptized shall be saued, he that beleeueth not, shall be damned.* And what must they beleeue that shall be saued? That which the Apostles teach, & what must the Apostles teach? All that Christ commanded. Then must euery beleeuer discerne the truth of his faith by the vndoubted commandement of Christ, that he may haue vndoubted comfort of his owne saluation. Men will not take money for currant before they haue tried it by touch and weight, and will any be so desperatly foolish, as to beleeue euery spirit, and receiue euery doctrine not trying by the touch of scriptures, and the weights of Gods sanctuarie, whether it be of God or no?

1 Cor. 3. 12. &c.

Mark. 16. 16.

Matth. 28. 20.

Yea but S. *Paul* affirmeth that the Church is the pillar & ground

ground of truth. *And this ought to be a great comfort to all vnlearned Catholikes.* It ought so indeede, and to the learned too, that the Oracles of God are committed to his Church, and there onely the sheepe of God may heare the voice of their Shepheard. Howbeit the vnlearned Catholiks shall be much abused if they suppose this Church to be the supposed Church of Rome, or thinke that truth is pinned vpon any one churches sleeue, or is indefinitly committed to the whole Church, without submission to the trial of scriptures. What is truth, the scriptures onely shew, where that truth is preserued and taught, there is the true Church: *For the Church is the pillar & ground of truth.* By the scriptures therfore all true Catholikes must learn to know the true church, and receiue the truth of the scriptures from the mouth and by the ministrie of the church, but not vpon the bare and onely credit of the church: For to omit *Theophilact* who interpreteth truth in this place, as opposit to Iewish shadows, which sense may very well be followed, and so you haue no shew of helpe here. *Chrysostome* vpon the place giueth this sense, *Hoc est enim quod fidem continet ac praedicationem, quippe veritas Ecclesiæ & columna & firmamentum est: This is that which keepeth faith and preaching, for truth is the pillar and firmament of the Church.* Where you see the church ministerially keepeth faith, and preacheth the word, as the *Pyramis* in *Paris* did keepe the memorie of your Iesuitical parricide, but in a nother sense the truth by *Chrysostoms* iudgmēt is the pillar and firmament of the Church. And *Dyonisius Carthusianus, Est q̄ columna & firmamentum veritatis, id est, veritatem Euangelicam fortiter portat &c. The pillar and ground of truth* (saith he) *that is, it doth strōgly beare the truth of the gospel* note, *the truth of the Gospel*, which the church hath receiued, not any truth inuēted or taught by the church without or beside the Gospell: Therefore out of this place we, thus conclude against you:

Iohn. 10. 27.

The Church of God is the pillar and ground of truth, that is, beareth the truth by the preaching of the Gospel before men.

The Church of Rome is not the pillar and ground of truth, for it beareth not the truth before men by the preaching of the Gos-

pell, but her owne superstitious Inuentions, besides the Gospell, and contrary to the Gospell, as praier to Saints, Purgatory, Pardons, Real presence, Eare-shrift &c. Therefore the Church of Rome is not the church of God.

The second Reason.

PAPIST.

That is the true faith and religion of Christ, which the ancient and learned Fathers taught & maintained, in the flourishing time of the Primitiue Church, that is within the first 600 *yeares next after Christ, and this is so true, that our Aduersaries themselues confesse it. For M.* Iewell, *sometime of* Sarisbury, *cried out in this maner, O* Gregory, ô Leo, ô Augustine, ô Ambrose, &c, *if we be deceiued, you haue deceiued vs. The Church of England also continueth their memorie in euerie Kalender, as it doth of the blessed Apostles, which fauour no question, it would not afford them, if it iudged them Heretikes or false teachers. And as no Protestant (I thinke) dare say, that they bee damned in hell for hereticall or false doctrine: So, most sure I am, that any of reason ought rather to relie his saluation vpon them that liued so neere Christ, then vpon such as liue now, and be partiall in their owne cause.*

In his chaleng. Sermon at Paules crosse.

PROTESTANT.

The floure of your reasons is now gone, and indeede a floure, for the bright beames of truth, shining frō the Sunne of righteousnesse, in the firmament of his word, hath dimmed the grace and defaced the beautie of this your vaine & best reason.

The second reason comming to rescue the former, at vnawares, thinking to smite his enemie, wounded his fellowe to the heart: For if the long continued pompe of your supposed Church be proofe enough that yours forsooth is the true Church, and if the priuiledge of the true church which you chalenge to yours be, that it cannot erre, and consequently we are to beleeue what your Church teacheth,

what

what needed you then to haue abated this last 1000 yeares and to appeale to the flouriſhing time of the Primitiue church within the firſt 600 years? Surely this is a plaine cō. feſſion againſt your ſelues, that your long cōtinued Church comes much ſhort in dignity, credit and authority of thoſe 600 yeares. Elſe why do you not reſt contented with your owne teſtimony, as being the preſēt Oracle of the church, but are faine to borrowe proofe of the Primitiue Church, conſidering that if long continuance be the matter, though your perſons be yonger and your age but of yeſterday, yet by the addition of ſo many yeares, your Church hath a grauer head, and ſurely more wrinckles in her face, then in thoſe former times ſhe had; If therefore the ancienter teſtimonies do more ſtrōgly proue the truth, then is there more certain trial of truth to be fetcht frō the early beginnings of the church, then frō the long continued & doating age, (as plainly appeareth) of your Church. And ſurely ſo did the Fathers within thoſe 600 yeares, they prooued their doctrines, and maintained euery truth, not by the face of long time, but by the authority of the firſt times, wherein Chriſt and his Apoſtles, vndoubtedly taught the truth, and by vndoubted records of diuine inſpiration, that is the holie ſcriptures, commended the ſame to all poſterity. *Auguſtine. Epiſt. 19. ad Hieron. Ego ſolis eis Scripturarum libris qui iam Canonici appellantur &c. I haue learned to yeeld only to thoſe bookes of ſcripture, which are now called Canonical, that feare & honor, that I firmely beleeue no author of thē in writing to haue cōmitted anie error, others I ſo reade, that how holie or learned ſoeuer they be, I do not therefore thinke a matter to bee true, becauſe they ſo thought, but becauſe they were able to perſwade me, either by thoſe canonical authors, or by probable reaſon, that it ſwarueth not from truth. And therefore ad Vincentium Donatiſt. Epiſt. 48. Noli contra diuina teſtimonia &c. Haue no will or deſire out of the writings of Biſhops to gather cauils againſt the diuine teſtimonies, firſt becauſe this kind of writings is diſtinguiſhed from the canon, &c.*

But let vs ſee your reaſon.

That is the true faith, which the ancient and learned Fathers taught in the firſt 600 yeares.

But they were of our religion and not of the Protestants: Therefore ours is the true faith and not the Protestants.

First, is your Proposition vniuersall or indefinite? If you say, *The ancient and learned Fathers taught the true faith in all points necessarie to saluation*, we will not sticke with you: but if you say that withall they taught nothing swaruing from the true faith, neither can we yeeld it vnto you, neither do the Fathers themselues yeeld it one to another, neither doth any one of them presume to chalenge so much to himself, neither wil your selues (I am sure) generally also affirme. You know the contrary of *Tertullian*, *Cyprian* and *Origene* *Augustine* did not in all things accord with *Ierome* nor allow whatsoeuer himselfe had written, and these things are not vnknowne to you, nor vnconfessed by you. Wherefore if you will haue your proposition vniuersally taken, it is false, that *whatsoeuer the Fathers taught, is the true faith.* If indefinitly, then will it fall out to be onely particular of some things, (suppose the most things) that the ancient learned Fathers taught, that *they agreed with the true faith*. So that if you could proue that your Popish faith, consisting in the points of your nouelties vnknowne to Christ and his Apostles, and of your Apostasie from the true faith, did in some points agree with some opinions of the learned Fathers, yet would it not follow that yours is the true faith, vnlesse you could manifestly proue that the Fathers therein held the true faith: For your Popish faith partly hath an apish imitation of some outworne rites of ancient times, as *Vnctions*, *Exorcismes*, *&c.* partly catcheth hold of some of their errors, as *prayer for the dead*, partly proceedeth on boldly to affirme of those things whereof they spake doubtfully, as *Purgatory*, partly peruerteth and abuseth their words against their meanings, sometime taking that literally which they meant tropically, as *Sacrifice*, *Oblation*, *Priest*, *Altar*, *&c.* sometime wresting their words from that good sense which they beare by proportion of their writings, to that bad and absurd sense, which since you haue violently drawne them to, as *Merit*, *Pœnitentiam agere*, *Confession*, *Satisfaction*, *&c.*

Contrariwise the Protestants religion is in substance the same

same which the ancient learned Fathers taught, wherein the Protestants therefore follow them, because they haue followed the Scriptures, as hath bene often mainteined, proued and demonstrated to your stopped eares and hardened hearts.

Briefly, the Proposition vniuersally vnderstood is false. The Assumption vniuersally vnderstood of all their faith and religion is false of your Popish faith. Therfore the conclusion followes not.

But let vs see how strongly, or rather straungely, you proue your Proposition. First, you say it is so true that *your aduersaries confesse it: for* M. Iewell *sometime of Sarisburie, &c.* That godly and learned Bishop was confident, that you could not bring any one sufficient sentence out of any *Father* or *Councell*, for the space of 600. yeares after Christ, to proue any of those points named in that chalenge, not that he made *Fathers or Councels the rule* of his faith, but rather affirmeth with *Augustine, Sancta Scriptura nostre doctrine regulam figit*; and if he had found either in Fathers or Councels any thing swaruing from this rule, he would haue forsaken them and cleaued to the Scriptures, as he hath told you in his learned Apologie. *We know that the Gospell of Iesus Christ is the power of God vnto saluation, and that therein consisteth eternall life. And as* Paul warneth vs, *we do not heare, no not an Angel of God, though he come from heauen, if he go about to pull vs from any part of this Doctrine.*

De bono viduit. cap. 1. The holy scripture pitcheth the rule of our doctrine. Rom. 1. 16. Gal. 1. 8.

Secondly, (you say) *the Church of England continueth their memorie in the Kalendar as it doth of the blessed Apostles, &c.* What meane you so to ouer-reach? doth the *Church of England put no difference* betweene them and the Apostles? for so much you would imply, and must, or else it comes too short of your purpose. The Church of *England* preserueth their memorie as of godly and painefull men, that bestowed themselues to serue the Church of God, but yet it doth not lift them aboue the degree of men, and therefore doth not exempt them from erring, nor their writings from errors, which immunitie is proper to the Scriptures inspired of God, and cannot be ascribed to any writings of men neuer

so

so godly or learned, so long as they are written onely by a priuat spirit. Neither is euery teacher that faileth in some point of truth to be condemned as a false teacher, much lesse as an heretike: and therefore it may be doubted and denied, that all that the Fathers of those times haue written is true, and yet they not reputed either as heretikes or false teachers.

Thirdly, you say, *No Protestant* (you thinke) *dare say, that they are damned in hell.* No verily, and yet you, picking out those errors which vnto them were veniall, because they built vpon the foundation, which is *Iesus Christ alone*, and making them principles of your faith and religion, and laying them indeed as another foundation besides Christ, may be damned in so doing, except you repent.

Fourthly, *Most sure* (you say) *you are, that any of reason ought rather to relie his saluation vpon them that liued so neere Christ, then vpon such as liue vow, and are partiall in their owne cause.* Men of reason in matters of reason, may relie vpon men. But men of faith in matters of saluation, wil relie only vpon Christ, *the Author, finisher and foundation of our faith, the Prince and Mediator of our saluation, the only vndoubted Prophet and teacher of the true and vndoubted way vnto eternall life,* in a word, the onely way, the onely truth, the onely life.

Heb. 12.2. 1 Cor. 3. 11. Heb. 2 10. 1 Tim. 2. 5. Act. 7. 37. Iohn. 14. 6.

But see with what cunning you deale. Your simple sheepe must relie their saluation vpon those Fathers; who those Fathers were, what they wrote, and how they shall vnderstand them you must be their interpreters. So in effect, they must relie their saluation vpon you, which is against your owne rule. For you liue now and are iustly to be supposed partiall in your owne cause.

Againe, in this your comparison of persons, vpon whom we ought rather to relie our faith, marke how slily you shut out Christ and his word, and seeke to cast an imputation vpon the Protestants, that they teach men to rely their faith vpon them, which is as far from them, as it is from you to teach your Disciples to relie their faith vpon Christ and his word. No, no, we counsell the faithfull, as Christ our Master doth, *to search the Scriptures*, and with the Apostle *to*

Iohn. 5. 39.

build

build their faith vpon the foundation of the Apostles and Prophets, whereof Iesus Christ is the head and corner stone. Eph.2.20.

Lastly, God open your eies to acknowledge the strength of truth, which out of your owne mouth, beareth witnes against your selfe, you say that *men ought rather to relie their saluation vpon them that liued so neere Christ*. Ought not then all faithfull men most of all to relie their saluation vpon them that liued neerest vnto Christ? And who liued neerer him then the holie Apostles and Euangelistes? Or what writinges came more immediatly from him then theirs? especially considering that these were chosen by him selfe, to be his witnesses vnto all the ends of the world, and vnto the end of the world by the writings inspired of God. Act.1.8. Eph.4.13.

Wherefore that you may see how willing we are to accorde with you in the truth, we confesse and graunt that faithfull men ought to relie their saluation rather vpon those that saw the Lord Iesus Christ, and were his witnesses, and haue stretched out the line of their writinges to the worlds end, thē vpon any, or all that haue beene since whether they be Councels, Popes, Bishops or Doctors, of what place, holines or learning soeuer. Psal.19.4. Rom.10.18.

Thus forcibly haue you proued your Proposition, that whatsoeuer the fathers of the first 600. years wrot is the true faith: for that must be the extent of your proposition, or else it will not serue your turne, the best and strongest part of your proofe, which you haue set in the last place, makes most against your selfe, as hath bin shewed. Now then let vs come to your Assumption.

PAPIST.

But as certaine it is, that they were of our religion, and not of the Protestants, which is so euident, that no man which perviseth their works can make anie doubt thereof, and to giue an instance, Saint Austen *that liued* 1200. *yeares agoe, and was so wonderfull for learning, that happilie since the Apostles time the world had neuer his like: one whome the Protestantes also seeme most to admire and like of, and this ancient, holie, and learned*

Father beleeued and taught them, yea and the whole Church of his time, as we beleeue & teach now. If any mã make doubt hereof let him read his 22. book, and 8. chap. De ciuitate Dei, *& he shal find as much as I affirme, concerning prayer to Saints, reuerence to Relikes, and Pilgrimage to holie places, three of the most odious points, as they thinke, in all our religion.*

PROTESTANT.

To proue that the Fathers of the first 600. were of your religion, and not of the Protestants, you tell vs that one of them (S. *Augustine*) was so. Doth this proue that all were so? Next how proue you that Saint *Augustine* was so? becausse (as you pretend) he held some points of your religion, as *Praier to Saints, reuerence to Relikes, Pilgrimage to holie places, praier for the dead.* Do these points cõprehend al your religion? Againe may it not be, that *Augustine* being a man, erred in some points, and you make choice of those his errors, as most suitable to your religiõ, & yet otherwise *Augustine* cõfirme the Protestants religion by his testimonie, as indeed he doth, ? Such force is in your forcible reasons.

But let vs see how you proue that *Augustine* was of your religion in the three points aboue named, *Praier to Saints, reuerence to relikes, and pilgrimage to holie places?* you referre him that doubteth hereof to his 22. booke and 8 chap. *De ciuitate Dei.* Where, in your sense, we finde not one of these, and some not at all. No one word in all that chapter of *praying to Saints*, and least as you do, any man should falsly so conceiue, *Augustine* in the 10. *chapter* following, where he speaketh of the same matter still, giueth this expresse caueat. *Nos martiribus nostris non templa sicut Dijs &c. We build no temples to our Martyrs, as vnto Gods, but memories (or monuments) as vnto dead men, whose spirits liue with God, neither doe we there erect alters, vpon which we may sacrifice to the Martyrs, but we offer sacrifice to God onelie, the Martyrs God, and ours, at the which sacrifice, as men of God, who in his confession haue ouercome the world in their place and order they are named, yet are they not prayed vnto by the Priest that sacrificeth.* What

could

could be more plainly spoken against *praier to Saints*, and who but a Papist would haue alledged *Augustine* for praier to Saints, who hath so expressly gainesaid it?

Reuerent vse of the Relikes of Martyrs, by honestly laying vp their bones, and continuing their memories, *Augustine* there acknowledgeth: but of Popish reuerence to Relikes, by kneeling, kissing or trust in them, *Augustin* hath not a syllable, nay he sheweth plainly in the last words of that chap. that *the faith and trust of Christians was not in the Martyrs, but in Christ, for whom the Martyrs, and namelie* Stephen, *shed his bloud.* Of resorting to the memories of Martyrs, *Augustine* there speaketh, but in what sort? It pleased God for confirmation of that faith, wherein the Martyrs died, at their memories to do many miracles, where God lifted vp the signe of his power, thither the faithfull resorted, what is this to your Popish Pilgrimage, to Relikes & Shrines, whereof there is now no certainty whose they were, nor any miracles wrought by the power of God, where they are, and if the true Relikes of true Martyrs were there, yet to suppose more holines there, or more ready acceptãce with God, or accesse vnto him there, then in other places, is contrary to the expresse rule of our Sauiour Christ in the 4. of *Iohn.* wherefore the cause of such resort now ceassing, and being indeed not needfull (as *Augustine* in the entrance of that chapter saith, that *before the world did beleeue, Miracles were necessarie, that the worlde might beleeue, but now whosoeuer inquireth after strange wonders that he maie beleeue, is himselfe a strange wonder who when the world beleeueth, himselfe beleeueth not.*) The cause I say ceasing, the effect ceaseth, as when God left to sende downe Manna, the people gaue ouer looking after it, neither did the godly Israelites looke any longer to the brasen serpent, then while it was erected by Gods appointment for them to looke on, that they might bee healed: To conclude, for *Prayer to Saints, reuerence to Relikes, Popish pilgrimage to holy places,* in your sense, and as you practise them, *Augustine* in al that chapter hath not one word. Let vs now see how happie you are in the rest that speede so ill in these.

Iohn. 4. 21. 23.

Ios. 5. 12.

Numb. 21. 8. 9.

PAPIST.

Againe the cause is so cleere that our Aduersaries do confesse it, as might be shewed in manie questions, two or three will I speake of. Caluine *cannot denie but that blessed* Monica, *S.* Augustines *mother desired to haue her soule praied for, & that her son satisfied her request accordingly. These be his words,* Augustine *in his book of Cõfessions telleth how that his mother* Monica *earnestly requested to be remembred at the Altar, at such times as the mysteries were in celebrating: a doating request, which her sonne did not examine according to the rule of Scripture: and a little before in the same place thus: whereas my aduersaries (quoth he) obiect against me, that it was a receiued custome 1300. yeares past, to pray for the deade. I likewise demande of them, what worde of God, what reuelation, what example they had so to do, out of which words we see how hee confesseth, that the Primitiue Church beleeued as we do about Praier for the dead, which is the thing that here I intend to proue. And though malapertlie he contemneth them all, as though forsooth they wanted the word of God, yet what man of reason and iudgment can thinke that they lacked sufficient warrant for that their beleefe and common practise whatsoeuer he saith to the contrarie.*

Inst. lib. 3. cap. 5. Sect. 10.

PROTESTANT.

Your Aduersaries do confesse that *Augustine* did fauour & allow some kind of praier for the dead, but your aduersaries deny that *Augustine* allowed praier for the dead, as now the Popish Church doth hold and teach it: For first touching Purgatory, *Augustine* resolueth not certainly whether there be any or no, the summe of that he saith, comes to no more then this. I reproue it not, because peraduenture it is true, or if he do resolue any thing it is quite against it, *as there is no middle place for anie, that he may be any where but with the diuel, that is, not with Christ.* Againe, *The first place the faith of Catholikes by diuine authoritie beleeueth to be the kingdome of heauen. The second hel. Of any third we are vtterly ignorant, nay, we cãnot find it in the holie scriptures,* your popish praiers for the dead, supposing that there is a *Purgatorie*, either *Augustines* praier for

De ciu. Dei, lib. 21. cap. 26.

De pen. merit. & remiss.

Hypugnost. lib. 5

for the dead, was another matter then your Popish praier, to wit, a well wishing to them out of the charity of the liuing, not amending the condition of the dead, but testifying the hope that the liuing faithfull haue of that mercy which the dead in the Lord find with him expressed by this wishing praier, so he affirmeth in his praier for his mother *Monica*. *And I beleeue that thou hast alreadie dõne that which I aske of thee, but, ô Lord, approue the voluntaries (or vvishes) of my mouth:* Confes. lib. 9. cap. 13. or else *Augustine* had no better resolutiõ touching this prayer then he had touching *Purgatorie*, which is none at all. as appeareth by the slender proofe he makes thereof, aledging only the book of *Macchabees*, not allowed of the auncients for Canonical scripture & as not greatly trusting to that flying to the authority of long continued custome, and he is so doubtfull of the matter, that he dare not take vpon him to define of what nature the sins are which by the praiers of the liuing are remitted to the dead, *what those sins are, saith he which so hinder cõming to the kingdom of heauen, that yet through the merits of their holy frends they obtaine pardon after death, it is most hard to find, most dangerous to define. I surely euen vntill this time, although I haue taken paines enough about it, yet could neuer attaine to search it out.* De cura pro mor. cap 1. De ciui. Dei. lib. 21. cap. 27. Secondly *Augustine* so praieth for his mother *Monica*, that yet he doubteth not that she in her life time obtayned remission of all her sins, *by the blood of Christ, dispẽsed to her waiting dailie at his Altar*, he therefore praieth only that it may be vnto her according to her faith, that she may be preserued frõ the powers of darknes, & receiue the end of her faith the saluation of her soule, that is, he praieth for her consũmation in the kingdome of God, & of Christ. 1 Pet. 1. 9. For *Augustine* himselfe confesseth. *Therefore no new merits are purchased for the deade, when their friends do anie good for them, but these things are recompensed to their former merits.* De verb. Apost. Ser. 32. What is this to Popish praier for the gaole deliuery of souls that are in the pains of *Purgatory*, of whõ you fain that many are the sooner deliuered by your lip-labors, a deuise of late times, to improue the Popes reuenues, and to enrich Cloysters and idle bellies.

Lastly, *Augustine* himselfe, being so vnsetled in the

matter of Prayer for the dead, that he is faine to bring ſtrange interpretations of the vſe of Prayer, and other charities for the dead. For theſe being generally done for all the dead, he ſaith, that *For thoſe that are very good, they are thankeſgiuings, for thoſe that are very euill, although they be no helpe to them, yet are they comforts to the liuing*, and yet after that he ſaith, *they auaile to make their paines lighter, and their damnation more tolerable*, which if it be ſo, is ſome helpe: *for the middle ſort they are propitiations*, that is, *ſupplicatorie praiers for pardon of their ſinnes*, which yet ſpeaking of his mother *Monica*, he ſaith, ſhe had in her life time. And to ſalue the Scripture which ſaith, that *euery one ſhall receiue according to that he hath done in his life*, he is faine to ſay, *that theſe in their life time deſerued to haue benefit by the Churches prayers*, which what it is elſe, but remiſſion of ſinnes? *Auguſtine*, I ſay, being thus inwrapped in vncertainties, maruaile you that *Caluine* ſaid it was *anile votum, &c. an old womans deſire, which her ſonne did not examine by the rule of Scripture*, but of a naturall affection, was deſirous to approue vnto others? Where reſolution wanted in the matter, there could be no ſufficient warrant, whatſoeuer you ſay to the contrary.

Conf. lib. 9. cap. 13.

2. Cor. 5. 10.

PAPIST.

About particular and auricular confeſſion of ſinnes, we haue alſo the authoritie of antiquity, as the ſame Caluine *informeth vs. I maruaile* (quoth he) *with what face they dare contend, that the confeſſion whereof they ſpeake, was ordained by Gods law, the vſe whereof I confeſſe was paſſing auncient, but eaſily can I proue that in old time it was free. Nay then, with what face dare he deny that to be ordained by Gods law? For what man of reaſon can thinke that antiquitie would haue vſed it, had it not deſcended from Chriſt and his Apoſtles, or what power could haue brought it into the Church, it being ſo contrarie to our proude nature, had not the Sonne of God himſelfe planted that doctrine? But it was free in old time*, ſaith he. *What then? For do we not know that the Communion was ſo likewiſe in olde time? If then the Church of England may make a law, to bind men once in the yeare*

Inſt. lib. 3. cap. 4. ſect. 7.

Auricular confeſsion ancient.

to

to the Communion, may not the Catholike Church do the like for confession? Still Caluine *giueth vs the ancient Fathers, but reserueth the Scriptures for himselfe, we take what he granteth, but deny what he requireth.*

PROTESTANT.

Confession of some particular sinnes, specially such as lay heauie vpon the conscience (but not of euery particular sinne with euery circumstance, and that to euery parish priest in secret, which is your popish eare-shrift) such confession, I say, to a Priest by speciall order of the Churches appointed thereunto, *Caluine* doth confesse, and well may, to be very ancient, and yet maintaine popish eare-shrift to be very yong, as receiuing his first authoritie from the *Laterane* councell vnder *Innocentius* 3. in the yeare of our Lord 1215. as *Caluine* in the same place telleth you. But you aske with what face *he dare deny that it was ordained by Gods law? For* (you say) *what man of reason can thinke that antiquitie would haue vsed it, had it not descended from Christ and his Apostles? Tertullian* whom you will not deny to be a man of reason, though he shew the antiquitie of offerings for the dead, yet confesseth there is no Scripture for it. Therefore your forcible reason hath neither force nor grace, when you thus conclude, *Antiquitie vsed confession of particular sinnes to a Priest: Therefore it was ordained by Gods law.* Besides doth not *M. Caluine* proue vnto you that antiquitie held it not to be of diuine institution? for otherwise *Nectarius* Bishop of *Constantinople, would not haue abrogated it for the abuse of it*, neither would *Chrysostome* after him, haue giuen so much liberty from such confession as he doth, as he is alleaged by *M. Caluine* in the next section to that you mention. See therefore with what face you chalenge him in that wherein he bringeth so sufficient proofe. The proofe by him there alleaged, I set not downe at large, because, if you will, you may as easily finde them set downe by him, as you could find this peece by you alleaged.

De Coron. milit.

Inst. lib. 3. cap. 4. Sec. 8.

But whether your corner-shrift be of that Antiquity that you

you pretend, if *Caluins* proofes perſwade you not, ſee what *Beatus Rhenanus* writeth. *Moreouer for no other cauſe haue we here vſed the teſtimonies of manie, then to this end, that no man ſhould marualle that* Tertullian *hath ſpoken nothing of this corner or ſecret confeſſion of ſinnes committed, which at that time was vtterly vnknowen.* And in another place, *in hit booke* De pœnitentia, *he mentioneth onlie publike confeſſion:* And againe, *Not onlie in* Tertullian, *but euen in thoſe which liued manie ages after, there is onelie mention of publike pennance and confeſſion.* If it had deſcended from Chriſt and his Apoſtles, it could not haue beene ſo earely and ſo long out of vſe. Such is the antiquity of your Eareſhrift.

Argum. in Tertul. lib. de pœnitent.

Admonit. de Tertul. dogmat.

Your next reaſon to deriue it frō Chriſt and his Apoſtles is, *becauſe it being a thing ſo cōtrary to our proud nature, had not the Son of God himſelfe planted the doctrine, no power could haue brought it into the Church.* Is it not contrary to the high eſtate of Kings that are in Gods ſteed vpon earth, to ſubmit their ſcepters to the Pope of Rome, to lie downe for him to treade on their neckes, to kiſſe his foote, and his Legates knee, to hold his ſtirrope, to leade his horſe by the bridle, and go on foote by him, to ſuffer him to pill and poll their countries by his prouiſions, diſmes, annates, and ſuch other exactions, and to ſequeſter out of their hands, ſpiritual cauſes and perſons, and to draw them to the Court of Rome? The tyranny of the Pope of Rome hath brought theſe wonders to paſſe: will you thereof conclude, that the ſonne of God hath planted theſe tyrānies? ſo may you conclude for *Baals* Prieſts; it is a thing ſo contrary to the tender nature of man, for men to gaſh and launce their owne fleſh, that no power could haue brought it into vſe, if God himſelfe had not planted it. So may you conclude, for thoſe that cauſed their ſons and daughters to paſſe through the fire vnto *Molech*, that no power could haue brought them to it, it being ſo contrary to naturall piety, if God himſelfe had not planted it. The ſcripture hath told vs what Antichriſt ſhal do. *He ſhal make all both ſmal and great, rich and poore, free and bond, to receiue his marke in their right hand or in their foreheads, and the Kings of the earth ſhall giue thier power and authoritie*

1 King. 18. 18.

2 King. 23. 10.

Apoc. 13. 16.
Apoc. 17. 3.

ritie to the beast. In a word, superstitiō hath caried idolaters to crueltie, against their owne bodies and flesh, foolish prodigality of their owne substance, base seruility in their owne persons, and extreame fury in their minds and senses, as the idolatries of the Gentiles do aboundantly proue.

Now to that which *Caluine* saith, in old time it was free, when you cannot deny it, which is sufficient to conuince the tyranny of your Romish torturing shrift, you say, Do we not know that the communion was so in old time? you may know that the Church in old time did celebrate the Lords supper on euery Lords day, as for the people they did not require them all of necessity to receiue euery day, yet appointed them to receiue at least at the Natiuity of our Lord, at Easter and Pentecost, as appeareth in *Concil. Agathens.* alleadged *De Consecrat. dist.* 2. *cap. seculares*. Not thereby exempting them to receiue no ofter, but exhorting them to receiue often, and yet prouiding that at least they should receiue at some times. What sophistrie is this, because at other times of the yeare they were free to chuse at what time besides the three named they would communicate, so they did all communicate then, therefore the communion was in old time free, as if the Church required no man at any time to receiue the communion? Thus wily you are to beguile your selfe, and those that will be led by you. Christ left it not free for Christians to communicate or not to communicate, neither did the Church of old time so obserue it. Christ left it free for men to confesse in the eare of a Priest, or not to confesse, and the Church of old time so obserued it. Will any man now say, that the communion in old time was so free as auricular confession was? wherefore although the Church of England treading in the steps of the ancient Church, may make a lawe to bind men to the communion, three times in the yeare, yet may not any Church make the like lawe, for your auricular confession, vnlesse they can shewe as good warrant for the institution thereof, as they can for the institution of the Lords supper. By the way, let it be here obserued that you thus wrangling against *Caluine* to make a shew as if Christ himselfe and his Apostles

had planted auricular confession, bring not one worde of Scripture to proue it.

PAPIST.

Concerning also the sacrifice of the Altar, and the Real presence (no small point) we haue antiquitie on our side: For Saint Austen *is therein so plaine in his Manuel, that one* Thomas Rogers, *an English man, who hath translated that booke, is enforced to alter one whole Chapter, to make the holy Doctor agreable to his wil, to agree with their doctrine. Another chapter there is (quoth he) though not cleane left out, yet applied frō an ill to a good purpose, as the* 11. *chapter, where that which was spoken of the sacrifice of the Altar, is applied vnto our sacrifice of thankesgiuing, or of the Real & carnall presence of Christ, vnto his spirituall being at the cōmunion. Thus we haue S.* Austen *of our opinīō, as our enemie cōfesseth, and consequently the rest of the Fathers: For no reason can moue vs to thinke that he did in so important a matter dissent from all other of his time. Many more questions might be touched, wherein they grant vs venerable antiquitie; but these few being verie weightie, may suffice for all such as be desirous of truth and saluation of their soules.*

Chapter. 11. Printed by Peter Short. 1597.

PROTESTANT.

What Maister *Rogers* hath done in translating *Augustines Manuell*, and namely the eleuenth chapter, I know not, because I haue not his booke, but sure I am, he needed not alter or decline one worde there writen by *Augustine*, for feare to giue any countenance to Popish sacrifice or carnall presence. All that *Augustine* hath here in shew to serue your turne, is that he calleth the Lords supper, *Mirabile & celeste sacrificium*, *a wonderfull and heauenlie sacrifice*. But what meaneth he by the terme sacrifice? himselfe there interpreteth, namely that Christ ordeined it to be offered in *commemorationem mortis & passionis*, *for a remembrance*, not for a repetition *of his death and passion*. Likewise in other places he speaketh to the same purpose, as *cont. Faust. lib. 20. cap. 21. Hu-*

ties

ius sacrificij caro & sanguis &c. The flesh and blond of this sacrifice before the comming of Christ was promised by sacrifices of resemblance, in his passion it was deliuered or rendred by the truth it selfe, but after the ascension of Christ, it is celebrated by the sacrament of remembrance, and Epist. 23. he saith, that *Christ is offered vp in the sacrament, for the similitude betweene the sacrament and the thing whereof it is a sacrament*, that is, *the offering of Christ*, and generally of euery sacrifice else where he saith, *The visible sacrifice is a sacrament*, that is, *an holie signe of the inuisible sacrifice*. And as he is aleaged, *De Consecra. Dist.* 2. *cap. Hoc est. The offering of the flesh, which is done by the Priests hands, is called Christs passion, death, crucifying, not in truth of the thing, but in a signifying mysterie.* And the glosse vpon that chapter in the word *Caelestis*, *Heauenlie*, that is, *the heauenlie sacrament which truelie representeth Christs flesh, is called Christs bodie, but improperlie: wherefore it is called after the sort thereof, but not in truth of the thing, but in a signifying mysterie: So as the meaning is, It is called the bodie of Christ*, that is, *it signifieth*. And in a word, because you bite so hard vpon the word *Sacrifice*, whersoeuer you finde it, in *Augustine* or others, let *Augustine* himselfe interprete what force that word hath, & how it is to be taken, *A true sacrifice* (saith he) *is euerie worke which is done, that by a holie felowship we may cleane fast to God*, to wit, *referred to that end of good, by which we maie truelie be blessed*. Which in the end of that chapter he applieth to the sacrament. *This is the sacrifice of Christians, we being manie are one bodie in Christ, which also the Church in the sacrament of the Altar knowen to the faithfull doth frequentlie obserue*. Thus haue you no helpe from *Augustine*, for your grosse opinion of carnall presence, and for your Popish sacrifice, and consequently by your owne forcible reason, from none of the rest of the Fathers, for no reason, as you say, can moue vs to thinke that he did in so important a matter dissent from all others of his time. Now therefore out of the examination of those fewe questions, let all such as be desirous of truth and saluation of their soules, discerne what helpe you haue from venerable antiquitie for your Popish and Romish Superstition.

c De Ciu. Dei. lib. 10. cap. 5.

De Ciu. Dei, lib 10. cap. 6.

PAPIST.

The third reason.

Sundrie points of our Religion generallie misliked by our aduersaries, be for all that true, according to their owne principles, and consequentlie agreeable to sacred Scripture, this though it seeme straunge, yet is it thus plainlie proued. In their communion booke authorised by act of Parliament we finde prescribed how the sicke person ought to make a speciall confession of his sins to the Priest, and it will not helpe them to saie that they are not bound to confesse al their sins, but such only as do trouble their cõscience, for what if all that come to minde do trouble them, as we thinke all should, seing all according to their doctrine, be mortall and damnable. And besides gladlie would I know that text of Scripture, which commandeth the confession of some sinnes and not of all, let them name the place. Secondlie, we find there also prescribed, how after confession the Priest must absolue him in this maner, Our Lord Iesus Christ, &c. and by his authoritie committed to me, I absolue thee from all thy sinnes, In the name of the Father, and of the Sonne, and of the holy Ghost. *What words for the Priests absolution can be wished more plaine, being the same in English which in Latine be vsed in the Catholike Church.*

In the visitation of the sicke, special confession.

Absolution from sinnes.

PROTESTANT.

No doubt you were put to your shifts when out of Protestãt principles, you would take in hand to proue the truth of Popish religion, which either you do to spende some time in idle talke to no purpose, or else you must needes ascribe the credit of truth to Protestant principles: for thus your reason must be framed.

Whatsoeuer agreeth with the Protestant principles, is true: Sundry points of Popish religion agree with Protestant principles: Therefore sundrie points of Popish religion are true.

We thanke you for yeelding true witnes to the Protestant religion, and yet we thanke you not much, for sure it was against your will, and was onely vpon some hope to countenance Poperie by the meanes. Againe, see another

reason of your owne making for the truth of Protestant religion. *Sundrie points of our religion are true, according to the Protestant principles, and consequently agreeable to sacred scripture* Bring your owne reason into forme, will it not be this?

Whatsoeuer is true according to Protestant principles, is agreeable to sacred scriptures;

Sundrie points of Poperie are true according to Protestant principles:

Therefore they are agreeable to sacred scriptures.

We thanke you the second time, for confessing so cleerly that the principles of Protestant religion are agreeable to sacred scriptures. And in kindnesse towards you for your double testimony so frankly affourded for the truth of Protestant religion, wee are bounde to yeelde thus much vnto you, that if any point of Poperie be true according to the principles of our religion, then surely it is agreeable to sacred scriptures: For surely all the principles of Protestant religion are agreeable to sacred scripture, as very ingeniously you haue confessed, and I hope will not reuoke.

But indeede strange it were, as out of a faint heart you confesse that any point of Popery should be true according to Protestant principles, and therefore doubtles you are out of hope to proue any point of Poperie true by that meanes.

Let vs see then what be the points. *Our Communion booke would haue the sicke person visited, to make a speciall confession if he feele his conscience troubled with any weightie matter, and when he hath so done, willeth the Priest to absolue him by the authoritie of Christ.* What of all this? Is this popish Earestirft? the booke saith a speciall, not an auricular confession. Secondly doth the booke set the sicke mans conscience vpon the rack to reueale to the Priest all his sinnes by number with the time, place, and manner, as without which he cannot be saued? you finde no such matter there, onely the Church giues him aduise for the ease of his conscience, to vnburthen himselfe by confession of those sinnes, which at that time trouble his conscience. Thirdly if no sinne at that time trouble his conscience he is not willed to make any

confeſsion; and if any ſinne hath troubled his conſcience in former time, if by confeſsing the ſame to any faithfull Chriſtian brother, he haue receiued comfort to the peace of his conſcience before the Prieſt come to viſite him, he is not inſnared with any ſcruple of conſcience, that except he confeſſe it to the Prieſt he cannot be forgiuen.

You obiect, Firſt what if *all his ſinnes that come to minde trouble his conſcience, as you thinke all ſhoulde, ſeeing according to our doctrine all be mortall and damnable.* I anſwere, what if they do not trouble his conſcience? then doth our booke require no confeſsion at his hands, wheras all muſt of neceſsity come to your Popiſh ſhrift, whether their conſciences be troubled or no. And by the way, all men may ſee what peace of conſcience Popery breeds, that leaues men vnder the torture of an accuſing conſcience for all the ſinnes they can remember, and that euen in the howre of death. The holy Apoſtle Saint *Paul*, 1. *Tim.* 1. 13. remembreth that in former time he had beene a blaſphemer, a perſecutor, and oppreſſor, yet was not his conſcience troubled at this time: for he addeth preſently that hee was receiued to mercie. It could not be that he ſhould apprehend and applie to himſelfe the mercie of God, forgiuing his ſinnes, and haue his conſcience in regard of thoſe ſinnes ſtill troubled. It is therefore vntrue and ſheweth want of faith that you ſay, *you thinke all the ſinnes that come to minde ſhould trouble a Chriſtian mans conſcience.* And yet it agreeth well with your Popiſh ſpirit, which is the *ſpirit of bondage, and not of adoption, of feare, and not of promiſe.* We ſay indeed that death is the wages of all ſin, and therefore all ſinne is mortall and damnable, but we ſay that *no ſinne ſhall be laide to the charge of Gods choſen, whom none ſhall condemne, becauſe God himſelfe iuſtifieth them Chriſt died, and roſe againe for them.*

Rom. 8. 15. & 6. 23.

Rom. 8. 33. 34.

Secondly you obiect, that the ſame ſcripture which commandeth the confeſsion of ſome ſinnes, *commaundeth as well the confeſsion of all.* It is very true that the ſcripture commandeth to confeſſe all ſinnes, but to God. Of confeſsion to men there is no other commandement but generall; *Confeſſe your ſinnes one to another, and pray one for another.* Which

Iames 5. 16.

giues

giues as much authority to euery brother, as to a Priest to heare confessions: For of confession in the eare of a Priest, you can shew no tittle in the scripture. Howbeit as by the aduise and counsell of holy Scripture, Christians are taught to ease their oppressed consciences into the bosoms of their faithfull brethren, to the end they may be partakers of their comfort and prayers, so we thinke it also a godly course and a ready meane to find comfort, if the sheepe of the flocke do open their woundes to their pastor, who hath wisdome and faithfulnes to powre in wine and oile, that is, to minister vnto them the word of admonition and consolation; and this is the meaning of our Communion booke, but what is this to Popish Eare-shrift?

Yea, but the booke prescribeth also *how after confession the Priest must absolue him, and the maner of words.* You shoulde haue dealt faithfully, if you had set downe the whole truth. Our booke appointeth the Priest first to pray vnto our Lord Iesus Christ, that he would grant vnto the sicke person truely repenting and beleeuing in him, forgiuenes of all his sinnes, as acknowledging it to be the onely right of the Lord Iesus Christ to forgiue sins. Secondly, presupposing the sicke man truely to repent and to beleeue in Christ, it appointeth the Priest by the authority of our Lord Iesus Christ, who hath left power to his Church to absolue repentant sinners (which power is the executed by the Priest) to absolue the sicke from all sinnes. To absolue, I say, not to forgiue: For Christ onely forgiueth, as our booke there vnderstandeth forgiuenesse, and as it is vnderstood in the Lords prayer, and is interpreted by the Prophet *Dauid, Psalme,* 32. 1. 2. *By couering and not imputing sinnes.* The Church by her ministers absolueth, that is, declareth to the repentant and beleeuing by authority of Christs promise, that their sinnes are forgiuen. So saith *Peter Lombard, This truelie we maie saie and thinke, that onelie God remitteth and reteineth sinnes, and yet hath giuen power to his church to binde and loose; but he bindeth and looseth after one sort, and the church after another: For he bindeth by himselfe onelie, so hee forgiueth sinne, because he both clenseth the soule from the inwarde blot, and*

Sent. lib. 4. Dist. 18. Nec ideo & seq.

looseth

looseth it from the debt of eternall death. But he hath not granted so much to the Priests, to whom he hath onelie giuen power to bind and loose, that is, to shew that men are either bound or loosed. And Bonauenture *in his disputes vpon it*, expounding the words of *Ambrose, Sacerdos officium exhibet, sed nullius potestatis iura exercet. That is, the Priest executeth his office, but exerciseth not the right of anie power*, writeth thus. *For Ambrose meanes to saie that sinnes are said to be remitted of the Priest, not in manner of a doer, but in manner of a minister.* Against both *Ambrose* and your Maister of the sentences, your Tridentine councell crieth *Anathema*, giuing to the Priest in their sacramentall absolution, *not a bare ministrie to pronounce and declare, but a iudiciall act, whereby the sentence is pronounced by him, as by the Iudge.* So making the comfort of him that is absolued, to depend not onely vpon Christs promise, but vpon the person of the Priest absoluing, which is farre from the doctrine or meaning of our Church, either in the Communion booke or any where else. And therefore what affinity soeuer bee betweene your Latine words and our English, there is no affinity betweene that comfortable absolution which our booke appointeth Gods minister in the name of Christ, to publish to the humble and repentant sinner, and your Popish and Pharisaicall absolution. Lastly, this order of confession and absolution, as they are set downe in the communion booke, is indeede some part of the practise of our religion, but no principle of our religion, and therefore you do much abuse your Clients, when you make them beleeue that this and other orders, are any of the principles of our religion.

Non per modum efficientis, sed per modum ministrantis. Concil. Trid. Sess. 4. cap. 6. can. 9.

PAPIST.

Thirdly, the booke alloweth the signe of the Crosse in Baptisme, why then is it not likewise lawfull in other things? What word of God willeth the one and forbiddeth the other? and if the signe of the Crosse be good, why not also other images, especially of Christ crucified? That text which they can bring to iustifie the one, will also serue for the other: and that which they shall alleage to ouer-

The signe of the Crosse. Images.

throw

throw the image of the Crucifixe, will giue small rest to the signe of the Crosse.

PROTESTANT.

It is false that you say, that the booke alloweth the signe of the *Crosse in Baptisme.* That signe by the ordinance of the booke hath nothing to do in *Baptisme.* It is onely made a signe of confession after Baptisme, which vse our Church hauing receiued as continued from antiquitie in that manner without interruption, considering how notably it serued the faithfull in old times to manifest their confession of Christ crucified, thought meete still to retaine. But as for reuiuing any other vse of it after so long disuse, our Church thought, it might rather tend to superstition, then to edification; the rather because your Popish confidence in such bodily exercises had greatly corrupted the primitiue simplicitie of the vulgar vse thereof among the first Christians. There is no word of God that willeth the vse of it, nor anie word of God, that I know, that forbiddeth the bare vse of it. It grew out of a desire the faithfull had to testifie before the enemies of Christ, their faith in Christ crucified. In the vse thereof it seemeth they felt further comfort, not hauing confidence in the signe, but in Christ whom they confessed by that signe. Neither was any of them euer heard to say, *Aue crux spes vnica, Haile ô crosse our onely hope.* As touching the match of equalitie that you make betweene the signe of the Crosse and the Crucifixe, you may well thinke that the ancient church being so long without the image of the crucifixe, namely aboue 600. yeares, and yet so early vsing the signe of the Crosse, did acknowledge no small difference betweene the one and the other. A transient signe to signifie in gesture, that which the word signifieth in speech, and that onely for meanes of confession, differeth much from an image made to represent the Sonne of God, whose Godhead no colours, nor proportion can expresse, whose Manhood is not the whole of his person, whose nature, person and suffering is sufficiently, yea abundantly described in the Scriptures for all men to see and heare,

Sexta Synod. Can. 82.

neither is it possible for any art to make that visible in the image of the crucifixe, which is to be knowne, beleeued & remembred of Christ and his sufferings, according to the description of his word. To leaue the Scriptures & follow a crucifixe, is to go from the Sunne in the firmament, to the signe of the sunne painted in a table: To adde to the word the helpe of the crucifix, is to accuse the insufficiencie of the word. The signe of the Crosse had no such vse in the beginning, neither hath now with vs, and therefore differeth largely from the signe of the crucifixe: But it is worth the marking, how barely you bring into comparison, first the vse of the signe of the Crosse among vs, and the vse thereof in poperie. Do we teach to trust in that signe? Do we pray to it? do we worship it? do we blesse with it? do we fence & arme our selues with it? these are your Idolatries which you slily passe ouer, as if there were a like vse of the signe of the Crosse with vs and with you Papists. Secondly, the signe of the Crosse, and the image of the crucifixe, as if you did only make the image of the crucifixe historically and not to worship it. When we commit idolatrie with the signe of the Crosse, then compare our vse thereof, with your idolatries to the image of the crucifixe. Lastly, remember heere also that which I spake of the former, The signe of the Crosse is only an indifferent externall rite among vs. It is neither principle, nor second, nor third, nor fourth, nor any point of our Religion.

PAPIST.

Holy oyle. Exorcisme.

Fourthly, in Baptisme they vse Godfathers and abrenuntiation: why not also other ceremonies, namely holy Oile and Exorcisme? Reade the Scriptures, and as little there is for the first, as the last. Aske the auncient Fathers, and as much is found for the last, as for the first.

PROTESTANT.

In the administration of the holy Sacraments, the neerer we come to the institution of Christ, the more chast and incorrupt

corrupt we esteeme the administration of them to be, and therefore haue taken that libertie, which the Church of God euer vsed, no further to follow the example of former times in matter of ceremonie, then we do euidently see to serue for edification. By which rule no doubt sundrie ceremonies of auncient time vsed, afterward grew out of vse, as namely in Baptisme, the tasting of milke and honie, with certaine other ceremonies, either for comelinesse or instruction taken vp in the primitiue Church, which afterwards were layd downe againe, as the times and growth of the Church sawe most conuenient.

As touching Godfathers and abrenuntiation; for that the one hath a good vse as well to prouide, that only the children of beleeuing parents be brought to Baptisme, as also to commit the care of the infants education to men for godlinesse and sound faith approued, and the other expresseth the couenant on the behalfe of the infant baptized, wherewith he standeth charged, the mention whereof serueth as well to call to the mindes of others before baptized what they owe to God by the couenant betweene God and them sealed in baptisme, as also to enter the obligation of the infants faith and obedience, whereunto as soone as his yeares admit, he must know himselfe to be bound by the law of his baptisme: Therfore our Church of a care that all things may be done orderly and to edification, and that the end of Baptisme may be attained, hath vpon good reason continued these two. When you shall be able to shew vnto vs as serious & profitable vse of your Exorcisme and Oyle, then may we enter into consultation, whether in so lawfull libertie to alter or refuse vnnecessarie ceremonies, it were not much better to reason you haue so superstitiously profaned them (besides the slender vse) to leaue them onely to you, then after so long a farewell to giue them new entertainement, specially Scripture saying nothing for them, and the auncient Fathers although they testifie of the vse of these, as also some others by you neglected, yet in matter of ceremonie, allow freedome to euery Church in euery time. These also are no principles of our Religion,

PAPIST.

Copes. Vestiments.

Fifily, the booke alloweth the vse of the Surplice in their Seruice and Sacraments: vvhy then may not Copes, Vestiments and such like be admitted also. For no more can they shew for the one, then vve for the other.

PROTESTANT.

Multitude of needlesse ceremonies is alwayes a burthen, and therefore a bondage, both in the yoke of obseruation, and also in the taile of superstition, whereunto through blindnesse and carnall deuotion men commonly fall. And therefore our church though it retaine the Surplice, as most remote both in the originall and perpetuall vse from your superstition, and that onely for comelinesse, without putting any religion in it, yet both is and ought to be sparing in affecting the multitude of your theatricall or stage-like vestiments, which would rather disguise, then adorne the Church of Christ. And herein our church hath followed the rule of Scripture, which albeit of loue and for peace it teacheth to suffer some things not necessary; yet streightly warneth the church not *to be intangled againe in the yoke of bondage*. And so there is Scripture against many, and those before refused, more then against one, and that neuer out of vse. And heere againe, I may not forget still to put you in mind, that far it is from our church to esteeme the surplice, or any vse thereof, as a principle, or any part of our religion.

Gal. 5. 1.

PAPIST.

Praying to Saints.

Sixtly, in the Collect vpon Michaelmas day, they confesse that the Angels defend and protect our life, how then can they denie that they know our necessities and praiers? and so no reason can they alleage why we may not pray to them, as well as we do to our mortall brethren.

PROTESTANT.

Protect is not in the Collect, but only *succour and defend*. For we yeeld only a ministerie to the Angels, we hold them neither

neither for patrons nor protectors. Which honor we giue onely to the Sonne of God the head of Angels. Neither doubt we but as farre as their ministerie extendeth toward vs, so far they know our necessities and prayers. But infinit knowledge which is proper to the Deity, we ascribe not vnto them. Neither is such limited knowledge in them any sufficient ground to leade vs to pray vnto them. The Angel that was sent to informe *Iohn* the Euangelist in the visions reuealed, notwithstanding the wonderfull counsell of God whereof he was then a minister & an interpreter, yet would not suffer *Iohn* to fall downe to him, which is much lesse then to pray to him: For to whom we pray, to him very religiously and lawfully we may fall downe. Many reuelations of things secret & remote were granted to the Prophets in old time, and namely to *Eliseus*, yet read we not that any man did euer pray to them, though some in reuerence to their ministerie, & the power of God administred by them, did fall downe to them. And yet how finely, or rather grosly you can assume without proofe or shew of proofe, that we may pray to our mortall brethren? haue you either precept or example for it in all the Scripture? Indeed we request and receiue one from another the helpe of our mutuall prayers; call you this praying to our mortall brethren? thus can you proue one paradoxe by another. These be your forcible and plaine reasons for your falsly named *Catholike faith.* Apoc. 19. 10.

PAPIST.

Seuenthly, in the Geneua *Psalmes, annexed to the Communion booke, and vsually sung in their churches, they confesse that Christs soule descended to the Fathers that were in* Limbo. *For this article of the Creed, He descended into hel, they turne into Meeter after this manner.* His soule did after this discend, Into the lower parts, To them that long in darknesse were, the true light of their harts. *Limbus Patrum.*

PROTESTANT.

First you corrupt the Meeter, changing for your purpose

Spirit into Soule. The meeter hath Spirit, not Soule. Secondly, what the translator meant by *Spirit*, and by *the lower parts*, it is not easie to define, vnlesse himselfe had left some glosse vpon his owne meeter, and considering that the lawe of meeter, restrained him from libertie of plaine speech, it were an iniury to him, to wrest his words cõtrary to his meaning: That by *lower parts* he meant your *Limbus*, you haue nothing to perswade you, but your owne preiudice that caries you so to vnderstand it. It may be, that by Spirit, hee meant the power of his eternall Spirit, which in his suffering, and after his suffering wrought both in heauen & vpon earth, and vnder the earth, euen vpon the bodies of the dead who were in the lower parts, and lay in darknes as generally the dead do, *Hilarie* speaketh to like effect: *Hilar. in Matth. Can. 33.* *Potestas aeternæ virtutis.* *Mouetur terra, capax enim mortui huius esse non poterat &c. The earth was moued, for it could not conteine him that was dead. The rocks were cleuen for the piercing word of God, and the power of his eternall vertue, had broken into all places, how strong and well fenced soeuer. And the graues were opened, for the prisons of death were vnlocked, And many bodies of the Saints that slept, arose, for he inlightning the darknes, and shining into the obscuritie of the lower places, for the present rising of the Saints asleep, took away the spoiles of death it selfe.* What is the power of *his eternall vertue, but his eternal spirit.* Whereby he brake into the holds of death, the darknesse of death, & the obscurity of the lower parts, & caried away the spoiles of death, & did inlighten with the brightnes of his power, the whole region of darknes, to the cõfort of all that waited for his cõming. All which *Hilarie* saieth, were done not by his soule, but that nature which he calleth *Penetrãs Dei vertũ, & potestas aeterna virtutis*, that is, his Deity. And the scripture speaking of the faithful departed, although the soule & body by dissolution be in diuerse regions yet speaketh of the whole person together. So saith the Apostle *Peter*, of *Dauid* the patriake *He is both dead and buried, & his sepulchre remaineth with vs.* Acts. 2. 29. And the like in many other places, wherfore the Power of Christ piercing to the dead, was a cõfort to all the faithfull departed. If this were his meaning, as by compariso of the former place of *Hilarie*

we

we may very well iudge, what ſeruice I pray you, can this meeter do to your *Limbus*? But whatſoeuer his mening were his priuate interpretation is no principle of our religiõ, neither can you be ignorãt, that there be that hold ſome locall diſcent of Chriſt, & yet be far from holding your *Limbus*, ſo might the author of that meeter likewiſe do. Albeit we hold that article for a principle of our religion, yet are not the ſundry expoſitions thereof, according as ſeuerall men haue conceiued, ſo many principles of our religion, you muſt therefore ſeeke further for principles to ſerue your turne.

PAPIST.

Laſtly, Martin Luther *taught the Real preſence & maintained it againſt the* Zwinglians, *as others of our Aduerſaries cãnot denie, and yet doth the Apologie of England penned by M.* Iewel *call him a moſt excellent man, ſent of God, to giue light to the world. How then can it be contrarie to the ſcripture? for if it were ſo, then ſurelie could he not be a man ſent of God, for the matter of the Sacrament is no ſmall point, but ſuch as themſelues will ſay that a wrong beliefe thereof bringeth damnation.* Real preſence.

PROTESTANT.

Did *Martin Luther* teach Popiſh Reall prefence? did he teach Tranſubſtantiation of the bread into the body of Chriſt? Did he teach carnall eating of Chriſts fleſh? In the *Auguſtane* confeſſiõ wherein he was a chiefe part, thus they cõfeſſe. Of the ſupper of the Lord, they teach that the body & bloud of Chriſt are truely preſent & diſtributed to them that eate in the Lords ſupper. We ſay the ſame, in the Artieles agreed vpon at *Marpurg. Octob.* 3. 1529. Whereunto *Martin Luther* firſt ſubſcribed, we all beleeue and thinke, that the Sacrament of the Altar is the Sacrament of the true body and bloud of Ieſus Chriſt & that the ſpirituall eating of this body & bloud, is chiefly neceſſary for euery Chriſtiã man. We ſay the ſame. In certaine articles ſetting the ſtate of the controuerſie betweene *Luther* and *Bucer*, and the reſt of the Act. 10. *Hiſtor. Auguſt. Confeſſ.* Spirituall eating.

the *Cingliani* (as they are called.) *Although we say that the bodie of Christ is really present, yet* Luther *sayth not that it is present locally*, to wit, *in any bignes, circumscriptinely, but after that maner whereby Christs person, or whole Christ, is present to his whole Church and to all creatures, Luther* saith not that *Christs body is in the sacrament, Circũscriptiuè.* But your Trent Councell saith, that *the body of Christ is conteined in the sacrament of the Eucharist.* Wherfore although *Luther* had an opinion of a Real presence by himself, which he could not tell how to expresse, nor would haue any disputation about the maner, yet in as much as he was farre from allowing your Popish charme, whereby you worke your monstrous Transubstantiation, nor helde any carnall eating, neuer alleage *Martin Luthers* Real presence, to giue countenance to your carnall presence.

Artic. 2. In aliqua mole.

Sess. 3. cap. 1. Can. 1.

The Apologie may well acknowledge him an excellent man, sent of God, to giue light to the world, and yet not allow of his error in any thing: neither will we say that euery wrong beliefe, euen in matter of the sacrament, bringeth damnation to a godly man, otherwise holding the foundation. And lastly, *Martine Luthers* priuate opinion is no principle of our religion, as you very well know.

PAPIST.

These things being so, with what conscience can the Protestants iustlie exclaime against vs, for defending a speciall confession of our sinnes, absolution of the Priest, the vse of Images, and the picture of Christ crucified, the holie ceremonies of oile and exorcisme, copes and holie vestiments, that Angels know our praiers, and may be praied vnto, that Christs soule descended into hell for the deliuerie of the holy Fathers that died before his sacred Passion, the Real presence of Christ in the sacraments, when as all these points, either in expresse termes, or by necessarie consequence, be gathered out of the grounds of their owne Religion.

PROTESTANT.

These things being so that no one of the points mentioned,

ned, is any principle of our Religion, nor in any one of the pointswhich we acknowledge, do we agree with the Papists, and the last of the seauen is none of ours, with what conscience could a Papist go about to raise a reason for Popish idolatrie, out of the principles of our religion, & in the end neither build vpon any principle of our Religion, nor proue any agreement betweene Popish confession and absolution, and that which the Church of England vseth, betweene the signe of the Crosse, as it is vsed in the Church of England and Popish Images betweene Godfathers and Abrenunciation, and popish oile, and exorcisme, as now they are betweene the decencie of the Surples, and the superstition of Popish vestemints, betweene the doctrine of some Protestants touching the article of descending into hel & Popish *Limbus*, no nor yet betweene *Martin Luthers Real presence, and Popish carnal presence*, wheras no one of these Popish points can either in expresse terms, or by any necessary cõsequẽce be gathered either out of any principle orany practise, or ceremonie in our religion, as hath been shewed.

Papist.

The Fourth reason.

That is the true Church which hath the scriptures on their side and expounds them in that sense and meaning which was intended by the holie Ghost, and none can deny, but al this is verified of the Catholike Church and not of the Protestant, as a fewe plaine arguments shall make manifest.

First therefore, no reason in the world can the Protestants aleage to proue that the scriptures be theirs, or to iustifie their interpretation, which we cannot bring also for vs. For let them pretend conference of places, recourse to the fountaines of the Greeke r Hebrue, or what else they will, all that we can say for our selues, and with as great probability as they, and so in any iudgmet not palpably partial we nothing inferior. On the cõtoary we to maintaine our expositiõ beside all other helps cite the consent of ancient Fathers, the cõmon practise of Gods Church, the decrees of generall Councels, none of which they will stand to, and therefore in all equity and reason wee passing much superiour, can we then lacke the true sense of scrip-

ture, that haue all these to backe our interpretation, specially that of Gods Church in generall councels, or can the Protestants haue it that be destitute of all these, as their deniall of them doth euidentlie proue and conuince.

PROTESTANT.

This forcible Reasoner seemeth now, as if he would come to vs, and ioyne issue with vs to be tryed by the Scriptures, whether the Popish Church or our Church, be the true Church. But surely if there be no more force in his reason, then plainenes in his dealing, this reason wil be like his fellowes, and so proue neither forcible nor plaine: For when the reckoning of his reason is cast vp, he calleth backe the triall of the true Church from the scriptures, to his pretended Fathers and Councels, and againe from them to Gods Church, that is (in his meaning) the Popish Church, from whence all vseth to be deuolued to the Pope; And so in conclusion, the question being, whether the Popish Church be the true Church, we must be tried by the Pope, who were much to blame if he would not say that his owne Church is the true Church, for euen theeues will say, that they are honest men. Your owne Cannon law hath prouided that in all matters of faith, all men yea euen all Bishops must referre themselues to the Pope. *Quoties, &c. As often as anie matter of faith is debated, I thinke that all our brethren and fellow Bishops, ought to referre the matter to none but to* Peter, that is, *to the authoritie of his name and honour.* What is the authority of *Peters* name and honour but the Pope? and therefore the *Glosse* there setteth downe in the margent. *It is the Popes office to determine a question moued about faith.* And *Thomas Aquinas, It belongeth to faith to sticke to the Popes determination in matters of faith, yea and in those things also that belong to good manners.* If then in matter of faith or maners we cannot agree vpō sense of scripture, the Pope must strike the stroke, which he will be sure shall not hurt himselfe: So very fitly agreeth vnto you, that which *Athanasius* speaketh against the *Arrians: They presume to determine of faith, and being*

Caus. 24. q. 1

Opusc. con. error. Grec.

Orat. 1. con. Arrian.

them-

themselues guiltie and obnoxious to iudgment, like vnto Caiaphas, *they vsurpe the office of iudging.* These are the men that will proue their Church to be the true Church, by hauing the scriptures on their side, but they will be the interpretors of scriptures by the mouth of their Pope. Well, go too, though vnder the bare pretence of scriptures, you meane to bring in the Pope, yet let vs see how you proue that the popish Church, which you falsly call the Catholike Church, hath the scriptures on her side, and *expounded them by the sense intended by the holy Ghost.*

Your first argument is onely a vaine brag,. Forsooth you can bring any reason for your expositiõs that *the Protestãts can bring for theirs, as conference of places, recourse to the fountaines, and what else they will, and with as great probabilitie as they.* Why then do you not vse to follow that course in trying out the true meaning of the scriptures? Why do you without all conference of places tie all men to such a sense onely, as the holy mother Church, that is, your Popish Church, holdeth to whom, you say, it belongeth to iudge of the true sence of scriptures, *or whereupon all the Fathers consent in one,* which you know to be impossible to finde? Why do you exclude the originall Bibles, and bind all men in expositions to your *vulgare Latine as authenticall, and vpon no pretence to be refused?* Whatsoeuer you boast, your owne cõsciences tell you that *conference of places, and recourse to the fountaines,* will do your cause more harme then good. And heere I wish the reader to obserue how slylie you insinuate, that in *conference of places, recourse to the fountaines,* or any other help that we vse, there is onely probility, and therefore these meanes will not serue, there is no rest till you come to that which you call Gods Church in general councels, which in conclusion shall be all laied in the Popes lap, of which pierlesse meanes to know the vndoubted sense of scripture, it is maruaile that *Augustine* in his bookes, *De Doctrina Christiana,* hãdling that point at large, forgat to speak, specially if, as you pretend, this be the onely sure way, that worthy Father spent his time belike in those meanes that haue onely a probability in them, *as the Phrase of scripture,*

Trid. Concil. Sess. 4. Dec. 2.

Trid. Concil. ibidem.

the circumstances of places, comparison with other places, analogie of faith, &c. And neuer thought of that which by your saying is worth all the rest. As you haue onely boasted of *conference of places, and recourse to the fountaines*, so do you also of the consent of auncient Fathers, whereunto your selues will not be bound: For when Cardinal *Caietane* (as *Andradius* reporteth) professeth that sometimes he will intreprete the scriptures against the straeme of the Doctors, and exhorteth the readers to trie his writings; not by other mens preiudice but by context of scripture, some accused him for it, as a fautor of the *Lutherans*, But *Andradius* defendes him, and giues his reasons. First, because the Fathers in infinit places specially of the old testamēt, leauing the literall sense, which he confesseth doth onely serue to proue doctrine, runne vpon other senses: *Heere a man may freely depart from their exposition and search for the literall sense.* Secondly because the Fathers very oftē seeking for the true sense of the scriptures, haue giuen senses very diuerse and vnlike one to another: which if it be true, when will you finde the consent of the Fathers, about the sense of Scripture: Therefore *Andradius* concludes that *no man is bound to their expositions, but is at free libertie, forsaking them all to trie what he can do by Gods help, and to find out another new sense vnlike to the ancient Fathers expositions*: Be not offended with him, he doth you more seruice then you are ware of: For now you shal be at liberty to put vpon the scripture what sense you will, though it be against the streame of the Fathers Thus you followe the coonsent of the ancient Fathers to whose sleeue, when it comes to the iumpe, you will not be pinned. *Andradius* to serue your turne, can alleage *Augustines* iudgment. *Epist. 3. ad Fortunat.* alleaged, *Dist. 9. Can. Neq;. Nobis enim licebit. &c. For it shall bee lawfull for vs, sauing the honorable respect which is due to the holy Fathers, to mislike and reiect something in their writings, if peraduenture we find that they haue otherwise iudged, then the truth will beare, by Gods help vnderstood either of others or of our selues.* Whereunto we will also adde what the same *Augustine* saith, *De vnitat. Eccles. cap. 10. Nemo mihi dicat, &c. Let no man say to me. Or, what saied*

Defens fid. Trid. lib. 2.

Donatus

Donatus *to me, or what saith* Parmenianus *or* Pontius, *or anie of them. for we may not consent, no not to Catholike Bishops, if perhaps they be any where deceiued, So that they haue held any opiniõ against the Canonical scriptures.* May not these testimonies of *Augustine* as wel be alleaged & held good on our part, as on yours. To conclude in this point against your appeale to Scriptures, you vsually obiect that Heretikes alleage scriptures. It is true and Diuels too, but corrupted, and Christ alleageth them against the Diuel, and bids all men search them: But do not heretickes also alleage the Fathers as boldly as you that call your selues Catholikes? you cannot be ignorant of the mouthie clamor of *Dioscorus* the Eutychian hereticke in the *Councell of Chalcedon, I haue the testimonie of the auncient Fathers,* Athanasius, Gregorie *and* Cyril *in manie places, I am cast out with the Fathers, I defend the Fathers opinions, I transgresse not in anie thing, &c.* If we may not build vpon Scriptures, because heretikes alleage them much lesse may we vpon Fathers, which heretikes also alleage. *Concil. Chalced. Act. 1.*

Your next meane is, *The common practice of Gods Church.* Indeede this rule will serue your turne well. For, what meane you by *Gods Church?* Forsooth the Popish church. So then, no interpretation of Scripture may bee good, that crosseth any practice of the Popish church, so you shall bee sure to keepe all whole. You should in wisedom haue concealed this as a mysterie among your selues. For what is it else but a conspiracie, that whatsoeuer the Scripture saith in words, it must at no hand bee vnderstoode to be against Popish practise. By this tyrannie, your Popes haue gotten the start of all the world: in so much, that though he runne to hell himselfe, *and draw innumerable soules with him, yet no mortall man may presume to reproue him, because he is to iudge all, and none to iudge him.* Follow him to hell you that will, we will follow our Lord Iesus as his word leadeth vs. For him we knowe to be the way, the truth, and the life. Thus notably you proue, that you haue the true sense of the Scriptures, and therefore are the true Church. Yours is the true sense, because it is confirmed by your owne practise. And *Dist. 40. Si Papa.*

why so? Forsooth you say so. What is this else, but aske my fellow if I be a theefe. First, you set vp a wicked practise, then you peruert the Scriptures to maintaine it, and afterward prooue your interpretation of Scriptures by your practise. Your practise is good. Why? the Scripture, as you vnderstand it, is for your practise. And why must the Scripture be so vnderstoode? becausse your practise so requires. First, you get both swords into your hands, then you prooue it by *Ecce duo gladij, behold heere two swords.* First you get aboue Emperours and Kings, then you prooue it by *In principio, non in principijs. In the beginning, not in the beginnings.* Such is your practise and such are your expositions.

Extrau. cont. de maior. & obed. cap. Inam sanctam.

Your last meanes is, the *Decrees of generall Councels.* Can you bring vs the Decrees of generall councels touching all Scriptures, what sense they doe and ought to beare. If not, then belike there is no knowne sense of any other Scriptures, then such as generall Councels haue expounded, the rest are buried in obscurity. But *Augustine* will not yeeld to that, who among other meanes to finde out the true interpretation of Scriptures, *aduising diligently to search for both such precepts of good life and rules of faith, as are plainely set downe in the Scriptures, whereof the more a man findes, the more capable he is to vnderstand the Scriptures,* yeelds this reason of his aduise. *In his enim, &c. For in those words which are euidently set down in the Scriptures, are found al those things which containe faith and maners of life.* Next do generall Councels all agree in one: in this also *Augustine* is a witnes against you, writing against the *Donatistes,* who pleaded *Cyprians letters, Cyprians sentence, Cyprians councell.* But *Augustine* preferreth the holy Scripture aboue all the writings of Bishops, yea aboue all generall Councels, allowing the Scriptures alone to haue certaintie, and vndoubted truth in them, but all the writings of Bishops, yea the determinations of Councels to be subiect to the correction of other Bishops after them, and likewise of other and later Councels, his wordes touching the Councels are. *Ipsa enim concilia, &c. For the verie Councels which are held through euerie Region or Prouince, doe without all doubt giue place to the authoritie of plenarie* (or generall) *Councels,*

De Doctr. Christ. lib. 2. cap. 9.

De baptis. cont. Donat. lib. 2. cap. 3.

cels, which are held from out of all the Christian world, and the verie plenarie (or generall) *Councels, the former oftentimes are amended by the later, when by any experiment of things that is open which was kept close, and that is knowen which did lie hid.* What could haue beene more plainely spoken to bring into order, not onely all mens writings, but euen generall Councels also to be iudged by the Scriptures, and not to iudge ouer the Scriptures. Wherefore were it true that you so vainlie boast of, that you had the consent of ancient Fathers, and the Decrees of generall Councels for you, yet were these no sure foundation to build our faith vpon: Neither doe wee take it to be any disgrace vnto vs, that we refuse to receiue our faith and vnderstanding in the mysterie of godlinesse from men, because wee feare the curse which is against the man *that trusteth in man, and maketh flesh his arme*: yea rather wee account it an honour to vs both before God and man, that wee together with the whole true church of God, are built vpon the foundation of the Apostles and Prophets, *Iesus Christ himselfe being the head corner stone: that we trie euerie spirit by the Scriptures whether it be of God or no: that we proone all things, as the men of* Beræa *did by searching the Scriptures according to the commaundement of Christ, and holde that which is good: that we haue recourse to the law and to the testimonie, and whosoeuer speake not according to that word, we holde them to be in darknesse, and to haue no light in them.* From this hold you shall neuer driue vs, and yet thanks be to God you haue hitherto beene beaten at your owne weapon, and for the principall points of faith and religion, haue beene put to silence by a cloud of testimonies both out of auncient Fathers and Councels, howsoeuer your brasen foreheads cannot blush, nor your leaden hearts relent, but still you will crie *Fathers, Fathers. Councels, Councels.*

Ierem. 17. 5.

Eph. 2. 20. 1. Ioh. 4. 1. 1. Thes. 5. 21. Act. 17. 11. Ioh. 5. 39. Esa. 8. 20.

PAPIST.

Secondly, to giue more light and force to the former reason concerning the authoritie of Fathers, I say that one or two, or a few of them may be deceiued, and therefore such particular opinions we admit not, and so refuse S. Cyprian *about rebaptization:*

so

ſo we make no doubt but the vniforme and generall conſent of them liuing in diuerſe and farre diſtant places, and at diuerſe times cannot but proceede from the Spirit of all truth that gouerneth the Church, and therefore S. Auſtine *ſpeaking of the Fathers that liued before his time, hath theſe excellent words: That which they found in the Church, they holde faſt, that which they learned, they taught, that which they receiued of their fathers, the ſame they deliuered to their children. S.* Paul *likewiſe ſaith, that Chriſt hath giuen Paſtors and Doctors that flouriſhed in the primitiue church, and the Proteſtants cannot denie, but that with their pens and labours they did defend the faith againſt the Arians, Pelagians, Donatiſtes, and manie more ſuch peſtilent heretikes.*

Contr. Iuli. lib. 2. cap. 10.

Eph. 4. 11. 14.

PROTESTANT.

First, we haue ſhewed you before that by the iudgement of *Cardinall Caietane*, whom *Andradius* defends in it, it is lawfull, yea and neceſſarie ſometimes in interpretation of Scriptures, to leaue the ſtreame of the Fathers, and follow a diuerſe interpretation from them all, which might at no hand be admitted, if (as you preſume) wherein they generally conſent, they had beene all guided by the ſpirit of truth. *Andradius* doth not onely ſay ſo, but giues good reaſon for it: *The literall ſenſe of Scripture* (ſaith he) *doth onelie yeeld arguments to confirme points of religion: But the Fathers in infinite ſtaies of the old teſtament, chieflie do leaue the literall ſenſe and follow the tropologicall or allegoricall ſenſe.* In deciding of Doctrines, then which is to be done by the litterall ſenſe, what helpe ſhall we haue from the conſent of *Fathers*, who very ſeldome giue the litterall ſenſe? Another reaſon hee giues, *that the Fathers, in giuing the ſenſe of Scriptures, haue giuen verie diuerſe ſenſes, and vnlike one to another.* Where then ſhall wee finde that generall and vniforme conſent that you ſpeake of?

Secondly, the ſpirit of all truth neither guideth the whole church, nor any member therof, otherwiſe or by any other inſtinct, then by & from the holy Scriptures, whereby euery ſpirit is to be tried. So farre then as the *Fathers* either ſeuerally,

rally or ioyntly doe accord with the manifest truth of Scriptures, we follow them without doubting, whatsoeuer they deliuer swaruing manifestly from the Scriptures, we leaue; what they haue probably spoken, we receiue as probable; alwaies reuerencing their antiquitie, gifts and labours, but not accounting their iudgements the rule of our faith.

Thirdly, you much abuse S. *Augustine*, in drawing his words (which yet serue not your turne) from his meaning manifestly set downe in other places, *De peccat. merit. & remiss.* hauing before alleaged against the *Pelagians*, *Cyprian* & *Ierome*, he addeth this caueat. *I haue not recited these things to anie such end, as if we leaned to the sentences of anie disputers whatsoeuer they were, as to Canonicall authoritie, but that it may appeare that from the beginning vnto the present time, wherein this nouelties sprang vp, this point of originall sinne hath beene so constantlie kept within the fauth of the church, &c. Howbeit, the most cleare and full authoritie of this opinion, is eminent in the holie Canonicall bookes.* Likewise *ad Bonifac. cont. duas epist. Pelag.* *I thinke it pertaineth to our charge, not onelie to bring the holie Canonicall Scriptures witnesses against them, which alreadie wee haue sufficientlie done, but also out of the bookes of holie men, who haue handled them before vs with famous commendation & great glorie, to bring some documents (or euidences) not for that the authoritie of anie disputer is equalled by vs to the Canonicall bookes, but to admonish such, who thinke that these fellowes say somewhat, after what sort the Catholike Bishops following the holie Scriptures, haue spoken of these points before the nouell and vaine words of these men.* In like maner vsing S. *Augustines* words, we say to you, We thinke it a part of our charge, not onely to bring as witnesses against you the Canonicall Scriptures, which alwayes we doe in the first place, but also to produce testimonies out of the writings of holy Fathers, not that wee match their authoritie with the Canonicall Scriptures, but to let them see who thinke you say somewhat, that before your nouell and vaine boasting, the *Catholike Bishops* and *Fathers* following the Scriptures, haue taught as wee doe. Which in all the fundamentall points of religion hath been againe and againe prooued vnto you. In which points only

Lib. 3. cap. 7.

Lib. 4. cap. 8.

Augustine maketh reckoning of the consent of Catholike writers. *Other points* (saith he) *there are, about which euen the learnedest and best defenders of the Catholike rule, doe not agree among themselues, alwaies sauing whole the frame of faith, and in some one matter, some say better and more truly then others. But this about which we now deale, belongeth to the very foundations of faith*, speaking of originall sinne in children. When following *Augustines* example, you first alleadge Scripture, and then annexe the consent of *Fathers*, as treading in the steps of the Scriptures, wee will honour the *Fathers iudgements* for the Scriptures sake which they follow. This is all which *Augustine* did, or requires others to doe. Neither do *Augustines* words by you alleadged serue your turne. For what if the Fathers did constantly hold the Doctrine of originall sinne spread ouer all men, and hauing receiued it from their Fathers, so deliuered it to their posteritie, Doth it follow that *Augustine* beleeued it either onely or principally, because they did constantly teach it? You heard the contrary out of *Augustine*, before that that point is clearely and fully to be prooued by the Canonical Scriptures, which euen his owne words in this very place doe testifie, *They all found it before any of them deliuered it*? Where did they finde it, but in the Scriptures? The consent of *Fathers* may helpe to vnderstand the Scriptures, but it is no rule to vnderstand them by, but rather the Scriptures are the rule to iudge of those truthes wherein the Fathers do consent.

Cont. Iul. Pelag. lib. 1.

Lastly, *Paul* indeed saith, that *Christ gaue vnto his Church pastors and teachers, that we should not be caried about with euery vvind of doctrine*, but *Paul* saith not that Pastors and Doctors may cary vs about with what doctrines they list, or that we haue no libertie to trie their doctrine, whether it be of God or no. God the Father saith of his Son Iesus Christ, *This is my well-beloued sonne, heare him*. Yet our Sauior Christ commandeth his Church to search the Scriptures. *Paul was called to be an Apostle* not by man, but *by Iesus Christ*, yet did the men of *Beraa* trie his doctrine by the Scriptures, and are therefore commended by the holy Ghost. Will you then beaboue our Sauiour Christ and his holy Apostle *Paul*, to

challenge

challenge vnto your selues vnder the name of Pastors and Doctors, an irregular authoritie to leade the Church of God whither you list, and must they followe you blindfold till you fall into the pit: For while you pretend to assume this prerogatiue for the Fathers, as Pastors and Doctors, you meane by that sleight, cunningly to conuey it to your selues, But if *he that prophecieth must prophecie according to the proportion of faith*, if *we may not receiue strange doctrine from an Apostle or Angel*, if Timothie *be charged to keepe the true paterne of wholesome words*, if *all Bishops must hold fast the wholesome word according to doctrine*, if *we be charged not to beleeue euerie spirit, but to trie them, because manie false prophets are gone out into the world*, and for tryall of them haue our rules in the Scripture, it will not discharge vs in the day of iudgement to say, that we followed as we were led by Pastors and Doctors. It will be sayd vnto vs, that *we had Moses and the Prophets, that we had a most sure word of the Prophets*, that we were commanded to *search the Scriptures*, that we had warning long ago by the Prophet *Ieremie*, *Heare not the words of the Prophets that prophecie vnto you and teach you vanity: they speake the vision of their owne heart, and not out of the mouth of the Lord. If they had stood in my counsell, and declared my words to my people, then they should haue turned them from their euill wayes.*

Rom.12.6. Gal.1.8. 1.Tim.1.13. Tit.1.9. 1.Ioh 4.1.2.3. Luk.16.29. 1.Pet.1.19. Ioh.5.39. Ierem.23.16. 22.

To conclude, we follow the Fathers and all other true Pastors and Doctors in that which they truly teach vs, not because we haue heard it of them, but because we are so taught in the Scriptures, as the men of *Samaria* beleeued not for the womans report, but because they had heard Christ himselfe.

Ioh.4.41.42.

PAPIST.

They obiect and say, that there is no reason to preferre the Fathers before the Scriptures, and captiously they demand, whether it be better to follow the opinions of men, that might erre and be deceiued, or the sentence of God himselfe that can neither deceiue nor be deceiued. But answer is soone returned, that the question betwixt vs and them, is not as they would make simple people beleeue, whether the Scriptures or Fathers deserue more credit, but that

(which I wish al diligẽtly to note) whether for the interpretation & true sense of the scriptures, we should not rather beleeue the anciẽt, holy and learned Fathers, then those that liue in our daies so far frõ the Apostles age, & neither for vertue or learning cõparable to the old Saints of Gods Church. Let the question be propounded thus, & then none of indifferẽt iudgmẽt wil euer make questiõ of the matter.

PROTESTANT.

As cunningly as you would shift off the true state of the question by propounding it in our names imperfectly at the first, and then of your owne putting falsly, yet neither can you so hide your owne shame, nor dazell the eyes of the godly, by casting the mist of your owne deuise before them. The question therefore is not as you say, *Whether for the true sense of the Scriptures, we should not rather beleeue the auncient Fathers, then those that liue in our daies, neither onely whether Scriptures or Fathers deserue more credit*, which is but a consequence following vpon that which you affirme, touching the interpretation of Scriptures, by the consent of Fathers, as an infallible rule, but this is indeede the question betweene vs and you. *Whether the Scriptures inspired of God, in all fundamentall points both concerning faith and manners be not so cleere and plaine, that they do sufficiently interpret themselues, against which cleere interpretation none other is to be receiued from what authoritie so euer it come.* We affirme, you deny. And by denial make the interpretations of men of more credit then the interpretation of scriptures. We haue the word of God on our side, *Ps.* 19.7. *The testimonie of the Lord is true, and giueth wisedome to the simple*, 2. Tim. 3.15. *The Scriptures are able to make wise vnto saluation*, Ioh. 5.39. *Search the Scriptures, for in them you thinke to haue eternall life, and they testifie of me.* The men of *Berea* searched the Scriptures to trie those things which *Paul* spake, which had bene verie vainly done, if the Scriptures had not bin a leere light vnto them to discerne of all necessarie doctrines. We haue the godly Father S. *Augustine* cleere for vs, in his *Quæ apertè, &c. In those things which are euidently set down in the Scriptures are al those points found which cõteine faith & maners of life.* This

being

being the state of the question, let all godly men see whether it be not a reproch to the Spirit of God to accuse his word of such darkenes and obscurity, that for the greatest part of the Church of God is not able to vnderstand it, no not in the principall matters of faith and godlinesse? Could not the Spirit of God in the Scriptures, speake to the vnderstanding of the simple? you will say yes; but perhaps he would not. Our Sauiour Christ *giueth thankes to his Father for reuealing the doctrine of the kingdome of heauen to Babes, and hiding it from the wise.* The Apostle *Paul* saith, *If our Gospel be hid, it is hid in them that perish, in whom the God of this world hath blinded their eies*, that is, *of the vnbeleeuers, that the light of the glorious Gospell of Christ should not shine vnto them. The sheepe of Christ, heare the voice of Christ, and know it from the voice of strangers, and therefore will not follow strangers.* How could the sheepe of Christ, who now heare his voice onely in the scriptures, know his voice from the voice of strangers, if the scriptures were of purpose written obscurelie? yea let all reasonable men consider, whether it be not a sandie foundation to build our faith vpon, forsaking the scriptures inspired of God, to depend vpon mens lips, especially the eternall word of God, hauing branded all men with this marke, that *all men are liers*, and therefore expresly commanding *not to trust in any child of man*, yea *cursing euery man that putteth his trust in man.* *Augustine* answering to an obiection of the *Donatists*, pretending to be written against him by a choise man of the Catholikes, besides that he chargeth that epistle to be false & counterfaite, answereth thus: *Multo minus &c. Much lesse doth the Catholike Church regard it, whose cause we plead against you, from which confidently resting vpon so many diuine testimonies, no humane testimonies of any mã, be they true or false, can take away that truth which it inioyeth, forbeare such things, I am but one man, the Churches cause is in hand amõg vs not mine, the Churches, I say, which hath learned of her redeemer to put her trust in no mã.* To conclude, make not the simple people beleeue that we bring into cõparison the interpretations of this age, with the interpretations of the ancient Fathers, which is a meere calumnious slander of

Matth. 11. 25.
2 Cor. 4. 3.
Ioh. 10. 4. 5. 27.
Psal. 116. 11.
Rom. 3. 4.
Psal. 146. 3.
Ier. 17. 5.
Cont. Cresc. lib. 3. cap. 80.

yours. We compare not mens interpretations with mens, but Gods with mens, God hath so tempered the Scriptures
2. Cor. 3. 5. that things plainly spokē do interpret others not so plaine, *That the faith of Gods children should not bee in the wisedome of men, but in the power of God.* Let the cause & question be thus propounded, and then none of the sheepe of Christ will euer make question of the matter.

PAPIST.

Fourthly, concerning generall Councels, I say that they cannot possiby erre in matters of faith; for then might we lawfully disobey them, and Christ willeth vs to take him as an Heathen or a Publicane, that will not obey the Church, then also should Hell gates
Matth. 18. 17. *preuaile against it, contrarie to our Sauiours promise. Then were*
Matth. 16. 18. *it not also the pillar and ground of truth, as S.* Paul *affirmeth. We therefore that imbrace the definitions of generall Councels, pos-*
1. Tim. 3. 15. *sesse the true sense of the Scriptures, and not the Protestants that refuse to stand to their iudgement.*

PROTESTANT.

If *Augustine* said true, as he is before alleaged that *the former generall Councels haue bin corrected by the later*, then surely in his iudgment the former must erre, and one of them without doubt did erre. But what say you to the determination of the Councell of *Constance* and *Basile*, which you deny not to haue beene generall, by whom the Pope is made
De Baptis. cont. Donat. lib. 2. c. 3. inferior to the Councell? Did they erre in it or not? *Albertus Pighius* spareth not to affirme, that they decreed *plainelie against nature, against the manifest Scriptures, against all antiquitie, and against the catholike faith of Christ.* So when generall Councels determine not for your tooth, you will not sticke to charge them with error, and shifts enough you haue to auoide them, either they were not gathered by the Pope, or not subscribed by the Pope, or thinges were vio-
Lib. 5. cap. vlt. lently caried in them, as your *Melchior Canus* obiecteth against diuerse Councels, and specially against the sixt gene-

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rall Councel in *Trullo*, which in many points distasteth you? And when the account is cast vp, it is the Pope that cannot erre, for those onely determinations of Councels go for current with you that are confirmed by the head, which is the Pope.

But let vs see your strong reasons, whereby you proove that *generall Councels cannot erre*. First, you say, *Then might we disobey them*. And Christ willeth vs *to take him as an heathen and a publican, that will not heare the Church*. Let vs see your reason in forme.

If generall Councels may erre, then may we disobey them: But we may not disobey them. Therefore, &c.

How prooue you that we may not disobey them? Thus. *If he that heareth not the Church be, to be taken as an heathen or publican, then may we not disobey generall Councels.*

But he that heareth not the Church, is to be taken as an heathen or publican. Therefore we may not disobey generall Councels.

The Proposition of this second syllogisme standing in great neede of proofe, you leaue it altogether vnprooued, and so after your maner, you begge that alwaies which is in question. For in the words of Scripture by you abused, you should haue prooued, First, that the word, *Heare*, is to be extended to all matters generally; Secondly, that by (*the Church*) are meant onely generall Councels. Thirdly, that the Church is to be heard howsoeuer it iudge, which points except you prooue, the consequence inferred in the Proposition will not follow.

First therefore, the matter heere referred to the Church, is not *decision of doctrines, but censure of scandals*, as *Chrysostome* vpon the place obserueth. Now will it follow, *He that obeyeth not the Churches censure in matter of scandall giuen to his brother, is to be taken as an heathen or publican. Therefore Councels may not be disobeyed, whatsoeuer they teach in matter of faith and doctrine?* Secondly, must we expect a generall Councel for redresse of euery scandall committed against a brother, by him that will not be brought to amendment by more priuate admonition? Did not the Church of *Corinth* censure the

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1. Cor. 5. 2. Thes. 3. 14.

scandall of the incestuous person? Had not the Church of *Thessalonica* power to censure the inordinate walkers? And hath not euery particular Church power to censure all scandals within themselues? By your reason then wee may not disobey particular Churches in their derisions of Doctrine, neither can they erre any more then generall Councels, which your selues will not yeeld; and the errours of the Church of *Corinth* doe gaine-say. To shew the insufficiencie of your proofe, I will set by it this argument.

Hee that will not heare a particular Church censuring in matter of scandall, is to be holde as an heathen or publican.

Therefore wee may not disobey a particular Church in matter of doctrine.

The first part you cannot denie, the consequent I knowe you will not yeeld: such is the force of your forcible reason.

Thirdly, doth not the place expresly limit the censure of the Church, whereunto obedience must be giuen. First, it is supposed in the text, that a brother hath trespassed against a brother. Secondly, that it cannot be denied but he hath done so. Thirdly, that his fault is tolde him as alone, and with two or three witnesses, so by the Church. Lastly, that the party offending conuict of the offence, and iustly censured by the Church, obeyeth not. But if either the brother had not trespassed, or had not beene conuicted, and so the Church had vniustly censured him, or if the Church had corruptly imposed any thing vpon him, either to be beleeued, or to be done: was he then not hearing to be taken as a publican or an heathen? Our Sauiour Christ saith not so. For this had beene to giue tyrannicall power ouer mens soules and consciences into the hands of the Church, which our Sauiour neuer did. Now if wee should graunt you that hearing of the Church in this place, might be extended to matter of Doctrine, if by like proportion you suppose, that the determination of the Church is agreeable to the Scriptures, and that the Church by the Scriptures approoueth their determination to the consciences of the faithfull, as we then graunt you that we may not disobey, so this will helpe

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your cause nothing at all, who will not submit the sentence of generall Councels to be tried by the Scriptures, but maketh it superior to the Scriptures, and consequently Lord ouer mens consciences, which as the Apostle forbiddeth to the elders of the Church in all seuerall Churches, so doth he also to the elders assembled in a generall Councell. For in the Councell of the Apostles at Ierusalem, by the mouth of *Iames*, both *Peter* and the rest, lay for the foundation of their sentence, the words of Scripture; *To this agree the wordes of the Prophett.*

1. Pet. 5. 1.

Act. 15. 15.

Your second reason is, *Then should also hell gates preuaile against it, contrarie to our Sauiours promise.* Let vs see this reason also in forme.

Hell gates preuaile against euerie one that may erre,
But hell gates preuaile not against the Church:
Therefore the Church may not erre.

First, you conclude not the question. Which is not whether the Church may erre, but whether generall *Councels may erre.* But neither are generall *Councels* so large as the onely visible Church, being but speciall members assembled out of the whole, whose errour may not be imputed, no not to the whole visible Church, neither is the visible Church the whole Church, no not the whole militant Church; and therefore although the gates of hell cannot preuaile against the Church, yet they may preuaile against generall Councels.

Secondly, the Church may erre, and yet hell gates not preuaile against it. For the Proposition of the former syllogisme containing your reason, is not true; The gates of hell doe not preuaile against euery one that erreth. *Peter* erred both in matter of fact, and in matter of faith. His errors in matter of fact are knowen to be many, and not denied by you. His error in matter of faith, was in iudging it vnlawfull to eate of things common: yet did not the gates of hell preuaile against him.

Act. 10, 14.

Thirdly, the gates of hell not preuailing against the whole militant Church, may yet preuaile against the visible parts of this Church, and in some age or ages; It followeth

not therefore, that if the gates of hell preuaile against the visible Churches of some age, that therefore they doe preuaile against the whole militant Church. Where be the famous Churches of *Achaia*, of *Galatia*, of *Macedonia*? nay, what a handfull is the remnant of the Church now in a corner of *Europe*, principally known by the name of the Church, to the large circuit of the Church, both in the Apostles time, and after spread ouer the whole world? Will you say, the gates of hell haue preuailed against the Church, because they haue preuailed against some Churches, so many, so famous in some age or ages. The Church of Christ may be more and lesse oecumenicall, and yet the Church of Christ still, against which the gates of hell, neither haue, nor euer shall preuaile: and yet may preuaile against the Churches of *Achaia*, *Galatia*, *Macedonia*, and many others: yea, against the once famous Church of *Rome*, as they haue done, so that the faithfull citie may become an *harlot*. Wherefore begin once to be ashamed of this sophistrie.

Isa. 1. 21.

The gates of hell cannot preuaile against the Church of Christ.

Therfore not against a generall Councell, which is but some of the many churches of one time, and is far from the largenesse of the whole church of Christ.

Your third reason is. *Then were it not also the pillar and ground of truth, as S.* Paul *affirmeth*. Let vs also bring this reason into forme.

The pillar and ground of truth cannot erre.

The Church is the pillar and ground of truth:

Therefore the Church cannot erre.

First, what is this to generall *Councels*, which are not that church which S. *Paul* calleth the *pillar and ground of truth*, but at the best onely some part of it? that church is the house of the liuing God, which extends it selfe more largely both in regard of persons and times, then to the number assembled in some generall councels, in some times of the church. Whereby it commeth to passe, that (as before hath beene noted out of *Augustine*) generall councels haue corrected prouinciall, and the later generall *councels* haue corrected

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the former. Wherefore some generall councell or councels may erre, and yet the church remain still the *pillar and ground of truth*.

Secondly, the Church is called the *pillar and ground of truth*, (as hath bene shewed) because the Oracles of God are committed vnto it, which the church keepeth faithfully to the worlds end. By which as by an vndoubted marke the true Church is knowne from the false: For the false church casteth away and corrupteth the Scriptures, neither doth vphold and beare vp the truth by the preaching of the Gospell, as is manifestly seene in the Apostaticall church of Rome. Contrariwise the true church conserueth the records of Gods truth, and preacheth the doctrine of the holy Scriptures, for the gathering of the Saints, and the edifying of it selfe. Howbeit as the Priest whose lips should preserue knowledge, and at whose mouth they should inquire the law, may sometimes faile in the knowledge and shewing of the law: So the visible church may in some points of truth hold erroneous opinions, and yet continue still the *pillar and ground of truth*, to wit, of that truth which is necessarie to saluation, in the true knowledge and custodie whereof the true Church shall neuer deceiue nor be deceiued. The Apostles and Disciples of our Sauiour Christ at the time of his ascention, were the onely true visible church of Christ, who vndoubtedly were *the pillar and ground of truth*, holding fast the foundation which is *Iesus Christ*, and keeping the wholesome word which is according to godlinesse, yet did they erre in the matter of restoring the kingdome to Israel. Ephes. 4. 12. Mal. 2. 7. 1. Tim. 6. 3. Act. 1. 6

Thirdly, as before hath bene shewed out of *Chrysostome*, *The truth is the pillar and firmament of the Church.* For as *Augustine* saith to the *Donatists*, *In the Scriptures we haue learned Christ, In the Scriptures we haue learned the Church.* Vnderstanding therefore *pillar, ground or firmament, for the strength, stay or foundation*, the truth is the strength, stay and foundation of the church, which is *built vpon the foundation of the Apostles and Prophets, Iesus Christ himselfe being the head corner stone*. But the church is the pillar and ground of truth, as August. Epist 166. Eph. 2. 20. Galath. 2 9.

Cephas, Iames and Iohn were counted to bee pillars, because by their preaching the Gospel was greatly vpheld. *Fundatores Ecclesiæ erant & sustentatores*, They were founders of the Church and vpholders, as Haymo noteth out of Augustine. So the Church layeth the foundation of truth, and beareth vp the truth by confessing and preaching. *In qua sola* (as Primasius noteth) *veritas stat firmata, & qua solâ totum ædificium sustinet veritatis*, that is, *In vvhich alone the truth vvel standeth grounded, and vvhich alone beareth vp the vvhole building of truth.* Not that the church is as a Ladie ouer the truth, but as an handmaide to the truth. Therefore as *Peter* being a *pillar*, was yet subiect to error, so the church is not free from all error, although it be the *pillar and ground of truth*. The Protestants therefore that embrace that truth, which the true church teacheth, according to the Scriptures haue the true sense of the Scriptures, and not the Papists that build vpon variable and vncertaine definitions of men, not examining them by the infallible and cleere doctrine of the Scriptures.

PAPIST.

2. Pet. 1. 20. *Fifthly, S. Peter saith that no prophecie of Scripture is made by priuate interpretation. Priuate interpretation we haue none, seeing vve interpret them according to that sense vvhich the consent of antiquitie and the authoritie of Gods Church deliuereth vnto vs. The Protestants haue none but priuate, seeing their doctrine is that euerie one must examine by the touchstone of the Scriptures, vvhat others doteach, and so to admit or reiect it, as they find it agreeable or not, to the vvord of God: vvhich if it be not priuate interpretation, there can be none found in the world. For vvhat can be more priuate, than for euerie priuate vnlearned artificer to make himselfe iudge ouer all, and to sentence this mans doctrine as agreeable to Gods vvord, and to reiect the common opinion of manie more, yea though of ancient Fathers and generall Councels, as contrarie to sacred Scripture, and yet this is common amongst our aduersaries, as daily experience informeth vs.*

PRO-

PROTESTANT.

Priuate interpretation in this place of *Peter*, is opposed to the interpretation of the spirit, as in the wordes plainely appeareth, and not one mans interpretations to manie mens, as you pretend. For all mens interpretation, if it be humane, comming of their owne sense, and not taught by the Spirit, is ioyntly their owne, which you call *priuate*. The gift of interpretation as other spirituall gifts, is of the spirit of God, who openeth the *hearts of men to vnderstand the Scriptures*. As he *opened the heart of* Lydia: For otherwise as the *vaile* remaining vpon the hearts of the Iewes, they could not *see into the end of the law, but vvhen the vaile vvas taken away from their hearts*, then by a right vnderstanding of the Scriptures they were conuerted vnto Christ: So while the vaile of carnall wisedome, which is *foolishnesse vvith God*, is vpon the hearts of men, they cannot discerne the wisedome of God reuealed in the Scriptures. For the Scripture and the true sense thereof is spiritually discerned, and *onely the spirituall man discerneth all things*. By this spirit are all that beleeue taught of God, and *euerie man that hath heard and learned of the Father, commeth vnto Christ*. This spirit by the ministerie of *Philip* led the Eunuch to the true sense of the Prophet *Esay*. Neither *Philip* nor any of the disciples could giue him the spirit of discerning. *Neq; enim* (saith *Augustine*) *aliquis discipulorum eius dedit spiritum Sanctum, For none of his disciples gaue the holy Ghost*. Neither can all the Doctors, Fathers or Councels in the world beget the true vnderstanding of the Scripture in any one mans heart. It is the worke of the heauenly teacher, that is, the holy Ghost, which *Augustine* ingeniously confesseth, *Sonus verborum nostrorum aures percutit, magister intus est, &c. The sound of our words beateth the eares, the master is vvithin. Thinke not that any man doth learne any thing of man. We may admonish by the noise of our voice, if there be not one to teach within, our noise is in vaine. Will you knovv it indeed brethren? Haue ye not all heard this Sermon. How manie will depart hence vntaught? For my part I haue spoken to all, but to whom that annointing speaketh not within, whom*

1. Cor. 12. 10. Luke. 24. 45. Act. 16. 14. 2. Cor. 3. 16. 1. Cor. 1. 10. Rom. 8. 7. 1. Cor. 2. 24. Ioh. 6. 45. Act. 8. *De Trinit. lib. 15. cap. 26.* *Tract. 3 in Ioan. epist.*

the holy Ghoſt teacheth not within, they depart vntaught. Teachings that are outward, are ſome helpes and admonitions. He hath his chaire in heauen that teacheth the hearts. Thus farre *Auguſtine*, Neither do we ſend men to any other ſpirit then that which teacheth in the Scriptures; for euen in hearing and reading of the ſcriptures, the ſpirit createth in our harts the true vnderſtanding of them, as our Sauiour interpreting the Scriptures to his diſciples, withall opened their hearts to vnderſtand them, and on the Sabbaoth day opening the prophecie of *Eſay*, withall he opened their hearts, that *they vvondered at the gracious vvords that proceeded out of his mouth.* And *Philip* began at that Scripture which the Eunuch was reading, and *preached to him Ieſus*, when the holy Ghoſt opened his heart to beleeue, and when *Paul* ſpake *Lydiaes* heart was opened. This ſpirit which is the ſpirit of wiſedome, is alſo the ſpirit of adoption, and therefore as all the ſonnes of God to whom appertaineth the adoption, haue receiued alſo the ſpirit of adoption, *and he that hath not the ſpirit of Chriſt, is none of his*, ſo all that are wiſe vnto ſaluation, all that doe knowe, that *Ieſus is that Chriſt, the Sonne of God, and by beleeuing haue life through his name*, haue likewiſe receiued the ſpirit of wiſedome and reuelation to inlighten the eyes of their vnderſtanding; to knowe the things that are giuen them of God, and *vvhat that hope is of his calling, and vvhat the riches of his glorious inheritance is in the Saints.*

Luk.24. 32. 44. 45.
Luk.4.22.
Act.8.
Act. 16.14.
Rom.8.9.
Ioh.20.31.
Eph.1.17.18.

Neither is the whole Scripture ſo obſcure as you would beare men in hand: I haue before ſhewed you the confeſſion of *Auguſtine. In thoſe words which are euidentlie ſet downe in the Scriptures, are found all thoſe things which conteine faith and maners of life.* And in another place. *Thoſe things which the Scripture euidentlie conteineth, as a familiar friend it ſpeaketh, without obſcuritie to the heart of learned and vnlearned:* The ſpirit of God not onely prouiding the Scriptures, but alſo that the reader ſhould meete with the true meaning of them as *Auguſtine* ſaith.

De doctr. Chriſt. lib.2.cap.9.
Epiſt.3.
De doctr.Chr.lib. 3.cap.27.

Yea but ſay you, *when euerie one muſt examine by the touchſtone of Scripture, what other do teach, and ſo admit or reiect it, as*

they

they find it agreeable or not agreeable with the word of God, if this be not a priuat interpretation there can be none found in the world. Feare you not thus to open your mouth against heauen, and to call that interpretation which is grounded on the Scriptures, a priuate interpretation? When our Sauiour referred the Iewes to seeke witnes of himself, by searching the scriptures, did he referre them to a priuate interpretation? when the men of *Berea* searched the Scriptures, *whether those things that Paul spake were so or no.* Did they follow a priuate interpretation? By this which you call priuate interpretation *Augustine* exhorteth to search out the meaning of the Scriptures, *that for the illustrating of the more obscure speaches, examples be taken from the more manifest, and some testimonies of certaine sensas take away the doubt of the vncertaine.* In obscure places, where the sense cannot be found by conference with other plainer places of scripture, *Augustine* admits to giue reason to the sense we bring, but saieth he. *This custome is dangerous, it is more safe to walke by the diuine scriptures which standing in translate words when we will search, either let such sense be made of it as hath no cõtrouersie, or if it haue let it be determined by the same Scripture, whereseuer the witnesses thereof canbe found and applied.* Neither is this to make euery priuate vnlearned artificer, iudge ouer the Scriptures, but to set all both learned and vnlearned to schoole to the Scriptures, from whence as *Augustine* saith before alleaged *we haue learned to know* Christ, *and to know the church of Christ.* But if we follow Popish guides, we must learne to knowe the scriptures (for the sense of the scripture is the scripture) yea and Christ himselfe, by the tradition of the Church, and receiue such a sense of scriptures, and such a Christ, as Fathers and Councels by their authority shall deliuer vnto vs, not hauing left vnto vs any power to trie the spirits by the Scripture, the infallible touchstone of all spirits, by which both Christ and his Apostles were content to be tryed. If this be not a priuate interpretation, there can be none found in the world.

De doctr. Chr. lib 2. cap. 97.

De doctr. Christ. lib. 3. cap. 27.

Iohn. 5. 39. Galat. 1. 8.

PAPIST.

To assure vs this is Canonical scripture and which is not, there is no other way but to cleane vnto the authoritie of Gods Church. Therefore S. Austen *saieth, I would not beleeue the Gospell if the authoritie of Gods church did not moue me: And the Protestants cannot in this question euer giue content either to themselues or other if they take any other course: For where do they finde in the whole Bible, that S.* Iames *his Epistle (for example) is Canonical scripture? is it not well knowen that* Luther *did reiect it? But faine would I know, how they can according to their principle, which is to beleeue nothing but scripture, proue this point against* Luther *out of the scripture, most certaine it is they cannot, and that which we say of S.* Iames *his Epistle, may be said of any other part of the Bible, if one be disposed to deny it: Seeing then that there is equall danger of saluation in expounding the scriptures contrarie to the true sense intended by the holy Ghost, as there is in refusing that for Scripture which vvas indued by the holy Ghost, vvhat man of reason can denie, but that if the church doth tell vvhich is the scripture and vvhich is not, that the same Church is likevvise to tell vs vvhich is the true sense of the scripture, & which is not. We therefore that interprete them, as the church teach vs, haue the scriptures indeede, and the Protestants that do otherwise, be destitute of the true sense of the vvord of God.*

Contr. epist. fund. cap. 4.

PROTESTANT.

The summe of this Argument is this:

Whatsoeuer meanes wee haue to knowe the Canonicall Scriptures, the same we haue to know the true sense of them: For there is equall danger in wrong expounding Scriptures, and refusing them.

But there is no meanes to know the Canonicall Scriptures, but by the authoritie of the Church: For no man can proone against Luther, *that Saint* Iames *his Epistle is Canonicall, but by the authoritie of the Church, and* Austen *saith, I would not beleeue. &c.*

Therefore there is no meanes to know the true sense of the scriptures

tures but by the authority of the Church.

First then as before hath bin noted, *Augustine* was much uerseene in his bookes *De Doctr. Christ.* among so many meanes as he there sets downe to search & find out the true sense of Scriptures to forget the authority of the Church, which you will now haue to be the onely meanes.

Secondly, in a sense it is true that the authority of Gods Church, is a meanes to know both the Canonicall Scripture, and the true sense thereof. The Church of God doth neither giue being or authority to the Scriptures, nor sense to the Scriptures, but being taught of God in both, giues witnesse of both, to her owne children and euen to those that are without, and by the ministrie and meanes of her testimonie, they to whom the Scriptures were before vnknown, begin to receiue them, and they that haue receiued them attaine to the sense of them, by that gift of interpretation which God hath giuen to his Church, yet doth not Gods true Church set vp her authority in mens consciences to binde them without a better Teacher, and of greater authority to receiue any thing at her handes for Scripture, or to rest in her interpretation of Scriptures without tryall. As *Philip* hauing testified to *Nathanael, We haue founde him of whom* Moses *did write and the Prophets, Iesus the sonne of* Ioseph, when *Nathanael* made doubt because he was of *Nazareth*, doth not inforce his owne authority, but bids him come & see, so the Church testifying of the Canonical scriptures & of the true sense of them, bids all men come and see, Ioh. 1. 46. that is out of the Scriptures inspired of God by the teaching of the spirit, to know the maiestie and authority of them, & after they haue beleeued the scriptures to be the vndoubted word of God, in them to search the true meaning of thē, as *Augustine* teacheth both as he is before alleaged, and in the very booke by you quoted, for shewing how the *Manichees*, teach & how the Church teacheth, thus he writeth, *What think you we must iudge or do, but to forsake thē who inuite vs, to know things certaine, and after cōmand vs to beleeue thinges vncertaine,* (the very right description of the Popish church) *And follow thē who inuite vs first to beleeue that which yet we are* Contr. epist. Fun. cap. 14.

not able to looke into, that when we are waxen stronger in faith, we may attaine to vnderstand that which we beleeue, nowv not men but God inwardly strengthning and enlightning our minde. Wherby that former sentence of *Augustine*, so commonly alleaged by the Papists, receiues plaine interpretation: *Ego non crederem &c.* Euery word almost in the sentence, hauing a speciall signification, to shew that he onely acknowledgeth the churches testimony in the beginning of his conuersion, to haue beene the meanes to moue him to thinke well of the scriptures. *Ego.* that is, I being a *Manichee*, hauing not yet searched the scriptures, nor hauing knowen the maiesty of the Gospell. *Non crederem*, that is, would not haue giuen any regard vnto, nor haue beene tractable to learne, as the whole booke *De vtilitate credendi ad Honoratū* doth shew, & namely *cap.9. For* (saith he) *true religion, vnlesse those things be beleeued, which if a man behaue himselfe well, and be worthie, he may aftervvard attaine to & vnderstand, vvithout some great commande of authoritie, can by no meanes bee vvell entred into,* For (as he saieth in the same booke) betweene mans foolishnes and the most sincere truth of God. *Mans vvisedome is set as a middle thing, for a vvise man is to followve God, a foolish man is to followv a vvise man*: yet as *Augustine* there sayeth, not to put his trust in man, but onely in the sonne of God, the sincere eternall & vnchangeable wisdome of God, whereunto onely we ought to sticke, who for our sakes, namely to become our Teacher, vouchsafed to take vpon him mans nature. This most sincere wisedome, *Contr. Epist. Fundam. cap.* 4. he setteth in the first ranke (though hauing to deale with a *Manichee*, hee saieth he will omit to speake of it) as that which holdes him without any doubting in the bosome of the Catholike church, whereas in all his other motiues hee onely meaneth to shew that euen only in thē he hath better hould then the *Manichees* haue for their heresie. For otherwise he preferreth the vndoubted proofes of scripture, before the authority of the catholike Church. *If peraduenture* (saith he) *you can finde any thing in the Gospell, verie plaine for Manichees Apostleship, you shall vveaken vnto me the authoritie of the Catholikes*, and before, *if so manifest truth be shevved, that*

De vtil. creden. ad Honorat. cap.15.

Contr. Epist. Fundam. cap.5

Cap.4.

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it cannot come into doubt, it ought to bee preferred before all those things, by which I am held in the Catholike church. 3. *Catholica Ecclesia*, meanes hee the Catholike church of all times, or rather the Catholike church of the first times, who hauing receiued the Scriptures by Apostolicall testimonie deliuered them to their posterity? At whose hand *Augustine* receiued them, not vpon their onely testimony, but vpon the records of the Catholike Church of the first times, which the church in his time had to shewe for the Canonicall and vndoubted Scriptures. What his meaning is in this behalfe, let *Augustine* himselfe declare.

Beleeue (saith he) *this booke to be* Matthewes, *which from that time wherein* Matthew *himselfe liued in the flesh, by course of time not interrupted the Church, through certaine succession of continuance hath brought along vnto this time.* And against the same heretick hee vseth a very apt comparison to this purpose: there haue many bookes come forth vnder the name and title of secular authors, which were neuer theirs, as for example many bookes vnder the name of *Hippocrates* that were not his. How are these descried? *Therefore are they refused* (saith Augustine) *because either they did not agree to those writings, which were manifestly knowen to be theirs, or were not acknowledged in the time wherein they wrote, nor were commended to posteritie by themselues, or those that were most familiar with them*: and specially of *Hippocrates* his bastard bookes, *when being compared to those which were truly knowen to be* Hippocrates *his owne, they were iudged to be vnlike, and because they were not knowen to be truly his at the same time, when the rest of his writings came to be knowne.* So the ecclesiasticall writings of men are no otherwise knowen whose they were, *but because in the times wherein euerie one wrote them, he acquainted and published them to whom he could, and from thence by a continued knowledge from one to another*, and farther confirmed, *they came to their posteritie euen to our times.* In like maner he concludes of the holy Scriptures, *If you will follow the authoritie of the Scriptures, which ought to be preferred before all other, follow that which from the times of the verie presence of Christ, by the dispensations of the Apostles, hauing beene kept throughout the*

Contr. Faustum Manich. lib. 28. cap. 2.

Lib. 33. cap. 9

Cap. 9.

whole world, came commended and famouslie knowen to our times. By all which it is euident, that *Augustine* meant not to make the *Catholike Church* of his time the author of his beleefe, touching the *Canonical Scriptures*, but the Catholike Church of the first times, who came neerest to the writing and deliuerie of the Scriptures from the hands of the Apostles, and the Apostolike men that wrote them, for whose testimonie and commendations sake, the Church succeeding is also beleeued. What is this to the supposed Catholike church of our daies, by which you meane the Popes kingdome, when euen the true Catholike church of later times neither hath nor chalengeth to her selfe any credit in this matter, but as she can porduce the testimonie of the Catholike church in the first times?

Lastly, *Augustine* there saith, *Nisi me commoueret Ecclesiæ authoritas.* He only ascribeth to the Churches authoritie, that it is a motiue, and the first motiue to induce an vnbeleeuing man, to thinke well of the Scriptures, but hee resteth not in this motiue. Hauing thus begun, he proceedeth after in searching the Scripture to finde by what spirit they were written, and by the authority and teaching of that Spirit, as the vndoubted word of God to embrace them, not man now, *but God himselfe inwardlie strengthening and enlightening his minde*, as he is before alleadged. What makes all this for the authoritie of the Popish, falsly called Catholike church, to lead mens consciences into captiuitie by her interpretations or determinations, either of the Canonicall Scriptures, or of their sense. Nay, what makes this for such authoritie as vnder the Churches title you would claime, to depriue Christians of any better assurance, either touching the Scripture or their sense, then it receiued from the authoritie of the Church, that is of men no lesse subiect to errour then themselues?

But you would faine knowe, *how the Protestants that beleene nothing but Scripture, can by Scripture proone against* Luther, *that S.* Iames *his Epistle is Canonicall Scripture?* Euen in like manner as wee can prooue S. *Pauls* Epistles, and other Scriptures inspired of God to be *Canonicall Scripture.* For

thinke

thinke you that that Spirit, by whose inspiration holy men of God wrote the Scriptures, doth not still breath in the same Scriptures, by meanes of which Spirit, *the word of God liueth, and is mightie in operation*, and by that speciall vertue differeth from humane writings, yea euen those that are written of Scripture matters? Either then you must diuide the Spirit from the Scriptures, when Gods children reade it (which you cannot doe without dishonour to the Scriptures) or you must needes confesse, that out of the Scriptures inspired of God, Gods children doe sufficiently prooue vnto their owne consciences, and against all gaine-sayers, that the whole Scripture and euery part thereof is *Canonicall*, that is a souereigne rule to guide the Church in all points both concerning faith and maners. For, as the Apostles preaching, so his writings and all Scripture inspired of God, *hath in it selfe plaine euidence of the Spirit and of power, that our faith should not be in the wisedome of men, but in the power of God.* Thus out of S. *Pauls* Epistles, wee can prooue S. *Pauls* Epistles to be *Canonicall*. And out of S. *Iames* his Epistle, wee can prooue S. *Iames* his Epistle to be *Canonicall*, and generally the whole Scripture prooues it selfe to be *Canonicall*, and from it selfe the Church receiueth witnesse of it selfe. If you be ignorant of this, it is because you haue not receiued of the annointing of that Spirit, by whom the Scriptures were inspired. And now cease any longer to disport your selfe with this carnall question, *out of what Scripture the Protestants can prooue S.* Iames *his Epistle to be Canonicall*. The sheepe of *Christ* doe knowe the shepheards voice, and they knowe it not by report, but by it selfe they discerne it. To conclude, because there is danger in expounding the Scriptures contrarie to the true sense intended by the holy Ghost, albeit not equall danger, as in refusing the holy Scripture inspired by the holy Ghost, as *Augustine* insinuateth, *Confess. lib.* 12. *cap.* 23. 24. as in the greater, that is the approbation of Canonicall Scriptures, wee dare not remit all to mens voices, though they be the Church; so in that wherein errours is lesse dangerous, yet dangerous too, that is, in determining the true sense of Scriptures, we dare not build our faith vp-

Hebr. 4. 12.

1 Cor. 2. 4.

on the wisedome of men, because as hath beene alleadged out of *Augustine*, we haue learned of our Redeemer, *in nullo homine spem ponere, to put no trust in any man*, but onely in the plaine euidence of the spirit that speaketh in the Scriptures; which so long as we doe with faithfull prayer, and humble submission to his teaching, according to the promise, they
Isa. 54. 13. *shall be all taught of God*, we are assured to be led into all truth
Iohn. 6. 45. necessary to saluation, which security the Papists that rest in mens authority can neuer haue.

Papist.

Seauenthly, wittingly and willingly they corrupt the text of holy Scripture for example, to make the people beleeue that images are vnlawfull, in Tyndals *translation, where Idols be forbidden, vsually the word* Image *is placed in steed thereof, and therefore in S.*
1. Ioh. 5. 21. Iohn, *we find it thus trãslated*, Babes keep your selues frõ images. *And for triall, we will appeale to their later Bibles, printed by* Christopher Barker, *for there we read thus*, Little children keepe your selues from Idols.

Protestant.

Not to stand long in these points so sufficiently answered long agoe, by Doctor *Fulke* against *Martine*, and Doctor *Whitaker* against *Reynolds*, both of worthy and blessed memorie, first it is so plain, that the Greeke word εἴδωλον, doth in the proprietie of the word signifie an image that *Gregorie Martine* neither can nor doth denie it.

Secondly, as vse hath restrained the name *Idoll* from the generall signification, to note onely wicked images; and such as are abused to Gods dishonour, so is it well knowen that both in vulgar and popular vse, and also in the generall vnderstanding of all godly Christians, that dote not vpon Popish idols, the name *Image* applied either to represent God, or to worship God or Saint withall, is become as odious as the name *Idoll*, and nothing diuerse from it. And because the notorious idols of Poperie are in their language called

called images, and holy images (being indeede most accursed idols) not without good cause did that religious Translator turne the Greeke εἰδώλων into *Iusages* in English, that English men might beware of Popish images, which are Idols. Neither is the alteration of the terme in a later translation, any correction of the former, but a variation onely, intending still the terme Idols to extend it selfe to Popish images as well as heathenish, as you Papists and all men doe well enough perceiue and know.

Thirdly, your owne vulgar translation hath, *Filioli custodite vos à simulachris*, which what is it else in English, but *Babes keepe your selues from images*? For howsoeuer you shift about this word also, and would haue the true notation of it giuen by *Lactantius*, that it hath his name, *à similitudine*, that is, *of likenesse*, and is all one with *imago*, *an image* (for so *Lactantius* manifestly confounds it) and will needs haue it come onely, *à simulando*, *of counterfeiting or feining*, yet this poore shift will do you little good. For euen this counterfeiting is not without likenesse, whether the matter counterfeited haue a true being or a false. The strange picture whereof *Horace* speaketh, *De arte poetica*, made with a womans head, a horse necke, with other parts borowed of other creatures, and lastly a fishes taile, though it be no likenesse of any thing that hath a being, yet is it a likenesse, if of no more then of the Painters fansie. *Simulachrum* therefore when you haue sayd all you can, is an image, and so much Doctor *Fulke* hath proued vnto you out of sundrie Authors. As lawfully then might *Tyndall* translate from images as your vulgar *à simulachris*.

De Orig. erro. lib. 2. cap. 2.

Against Greg. Martin. cap. 1. sect. 5.

Lastly, your vulgar translation hath in the second commandement, *Similitudinem*, *Likenesse of any thing*, which in the Hebrew is *Temunah*. *Arias Montanus* translateth the same word *Imaginem*, *an image*, *Deut.* 4. 6. and your owne vulgar in the same place, *Non vidistis aliquam similitudinem in die qua locutus est vobis Dominus in Oreb de medio ignis, ne forte decepti faciatis vobis sculptam similitudinem, aut imaginem omnium Iumentorum*, *You sawe no likenesse in the day wherein the Lord spake vnto you out of Oreb, out of the middest of the fire,*

Exod. 20.

last

least you being deceiued make vnto you any grauen likenesse, or any image of any beast, &c. And *August. Quest. super Exod* translateth the second Commandement thus. *Non facies tibi idôlum, neque vllum simulachrum quaecunque in cœlo sunt sursum*, wherehy it appeareth first that *simulachrum & imago*, differ not, and therefore the vulgar translating *simulachris*, we may translate images. Secondly, that God in the second commandement commandeth to make no image, and therfore againe the Apostles dehortation being deduced out of the second Commandement, *Tyndall* translated well and according to the Apostles meaning, *Babes or little children keepe your selues from Images.* Now then to what streits you are driuen, that you haue no other way to maintaine your Imagerie and worshipping of Images, then by such nice distinctions of *imago* and *simulachrum*, of *imago* and *idôlum*, betweene which the Scriptures put no difference, if your authenticall translation and *Arias Montanus* doe rightly translate, I appeale to your owne consciences, if you haue not sold them to maintaine idolatrie, as *Ieroboam* did himselfe, and to the indifferent iudgement of all that are not partiall.

PAPIST.

Likewise to bring the Shrines of Martyrs and holy reliques in contempt, and to make simple people beleeue, that it is an heathenish custome, they translate thus in the said old Bible, Demetrius a siluer smith that made siluer shrines for Diana, *Malitious corruptiõ, for in the text there is no mention of siluer shrines, but of siluer temples, and to the foresaid later Bible truly translateth. See how they can accommodate their Bibles to the time: For when Images and shrines were yet standing in England, or fresh in memorie, they fitted their translations accordingly.*

PROTESTANT.

To this pidling quarrell little answer needs. The word in that place, is rather to be vnderstood of some coine, wherein the Image and temple of *Diana* was stamped, then

of

of any Temple or Shrine, yet did not the old Translator without authority so translate: For therein hee followed *Chrisostome*, who cõceiueth that they may be νεῶτια μικρὰ *Little Shrines*. But there is no neede to inforce this place against your idolatrie to Shrines of Saints and Relikes, the Scriptures do largely affoord reasons & proofes against it, your seruice you do vnto thē, your annexing of power and grace vnto them, your trust you put in them, are so many, & so grosse idolatries, that without streyning any one place of Scripture the first and second commandement do abundantly condemne them. *Homil. 42. in Act.*

PAPIST.

As in these points the old translation is corrupt and the later better, so in other things the later is false and the former true, for example, thus they translate: Thou wilt not leaue my soule in graue. *Malitious corruption against the descending of Christes soule into hell: For it is contrarie to the originall text and the former translation of* Tyndal. Act. 2. 27.

PROTESTANT.

This cauilling obiection hath beene often made by you Papists, and often answered as all men know: and therfore it may seeme a vaine labour to trauaile in satisfying them that will accept no satisfaction. Howbeit for their sakes that peraduenture haue seene your obiection, but haue taken no paines to vnderstand the answere, I will briefly set it downe if at least they will vouchsafe to heare it.

First, therefore you cannot be ignorant that the Hebrue word *Sheol* doth in that tongue properly signifie the graue, as the learned interpreters of that tongue do obserue, and Doctor *Fulke* against *Gregorie Martine* hath maintained. *Pagnine* giues that interpretation, first as the naturall proprietie of the word, and accordingly translateth, *Gen.* 42. 38 *Et descendere facietis meam canitiem cum dolore ad sepulchrum, You will bring my gray head with sorrow to the graue.* And in this very place. *Psalm.* 16. 10. *Quoniam non derelinques a-*

nimam meam in sepulchro. Thou wilt not leaue my soule in graue. And so likewise in other places, as *Gen.* 37. 35. *Iob.* 17. 13. 1 *King.* 2. 9. *&c.* In all which places *Arias Montanus* altereth not his translation, and your *Louanian Censors* haue approoued it. Is it malitious corruption in our translations and not in yours?

Secondly, by the interpretation of *Peter* and *Paul. Act.* 2. 31 & 33. & 13. 35. 36. 37. The Prophet here spake of Christs resurrection, but as touching his retorne from hell, neither in this place do they so interpret *Dauids* words, nor in any other place rightly vnderstood, make any mention of it. If the place then be to be vnderstood of the resurrection, and that in both causes, *Thou wilt not leaue my soule in graue, nor suffer thine holy one to see corruptiõ.* As *Peter. Act.* 2. 31. expressly saieth, the words εἰς ᾅδου must needes be vnderstood of the place from whence he was raised which was the graue: Neither make it any thing against this sense, that his soule was not in the graue: For first the word ψυχὴ heere carieth the same sense that *Nepheth* doth in the *Psalme.* It is so cleere that that word must be taken for a dead body oftentimes, as *Beza* hath obserued, that as Doctor *Fulke* against *Martine* hath obserued of fiue places, by *Beza* alleaged, *Leuit.* 19. 28. *&* 21. 1. & 11. *Num.* 5. 2. *&* 9. 10. where the word *Nepheth*, must needes haue that sense, your owne vulgar hath so translated it in all these places but the last, and therefore this place being spoken of the resurrection, it may likewise be so vnderstood heere. besides doth not the scripture speaking of *Dauid* say: *His sepulchre remaineth with vs vnto this day?* Is not *Dauids* soule a part of *Dauid?* yet was not *Dauids* soule in his sepulchre, nor died, nor was buried, see you not then, that the word *Soule* before, is put for the manhood as in the article of our faith wee say, *Christ died and was buried,* not that the whole manhood was buried, but the one part which is yet denõinated of the whole. And while the body lyeth and corrupteth in the graue, the soule in that behalfe suffereth a priuation, although it be not shut vp with the body in the graue, and thus *Dauids* soule was and is left in the graue in regard of the body which there remaineth in corruption.

ruption. Christes soule in like sense was there while the body lay in the graue, but was not left in the graue, because the body remained not there to see corruption.

And indeed whosoeuer doth rightly and religiously obserue the opposition betweene *Christ* and *Dauid*, in these words, shall soone perceiue what is heere meant both by ψυχὴ and ἅδης. For of *Christ*, the Psalmist saith, *Thou shalt not leaue my soule in* ἅδης. Of *Dauid*, *Peter* saith, *He died and is buried, & his Sepulchre remaineth with vnto this day*: But his soule remaineth neither in hell, nor properly in the graue; in these things therefore there is no opposition. But this place must be so vnderstood that there may be opposition. That which is of *Dauids* part is plaine, he is to this day left buried, and in his graue, that which is of *Christ* must be contrarie, that his body was not left in the graue, vnlesse the sense of this place, and these words be so taken, the Apostle doth not sufficiently prooue, that *Dauid spake of the resurrection of Christ*. Hee rather spake in your vnderstanding of the deliuerie of *Christes* soule out of hell, which might haue beene (if it had pleased him in soule to descend thither) albeit his body had still remained, and seene corruption in the graue. Thus to maintaine your erroneous fansies, you sticke not to ouerthrow a speciall argument, which the holy Ghost vseth against the Iewes, to prooue the resurrection of Christ out of that Psalme.

Thirdly, because you say it is a malitious corruption against the descending of Christ into hell, what if it were translated, thou wilt not leaue my soule in hell, would it prooue that *Christes* soule was in hell? nothing lesse. *Augustine* vpon that place of the Psalme, *Quoniam non derelinques animam meam in inferno*, maketh this glosse, *Because thou wilt neither giue my soule to be possessed of hell*, and vpon the next words, *Neque dabis Sanctum tuum videre corruptionem, neque sanctificatum corpus per quod & alij sanctificandi sunt, corrumpi patieris. Thou wilt not* (saith Augustine) *deliuer my soule to be possessed of hell, nor suffer my sanctified body, by which others also must be sanctified, to be corrupted: Not to be left in hell, and not to be deliuered vnto hell*, with him is all one. It is true there-

fore, that God left not his ſoule in hell, becauſe he neuer deliuered his ſoule to hell, and ſo he neuer came there in ſoule. The ſame Father writing vpon the 85. Pſalme, vpon thoſe words, *Eruiſti animam meam ex inferno inferiori*, conferreth them with the words of this Pſalme now in queſtion, *Quoniam non derelinquiſti animam meam in inferno*, and giueth this interpretation of both, *Hee ſaide, that God deliuered his ſoule from the lower hell, becauſe he deliuered him from ſuch ſinnes, by which he might be brought to the torments of the lower hell.* As (ſaieth hee) a man may ſay to a Phiſician, who perceiuing that hee was like to fall into ſome diſeaſe, preſcribed him a diet for his health, *thou haſt deliuered me from a diſeaſe, not wherein hee was, but wherein hee was like to be*; and to him that defends him, when hee is like to be caried to priſon, or in danger to be hanged, *thou haſt deliuered my ſoule from the priſon or from the gallowes*, wherein the party neuer was. So Chriſt taking our ſinnes vpon him whereunto hell fire was due, and conflicting with the wrath of God, being ſupported by his Father, that hee ſhould not be deliuered euer into the power of hell, confidently reioyceth in God ſaying, *I haue ſet the Lord alwaies before me, he is at my right hand, therefore I ſhall not be mooued, wherefore my heart is glad, my tongue reioyceth, my fleſh alſo ſhall reſt in hope, For thou wilt not leaue my ſoule in hell* (if you will needes ſo tranſlate) *neither wilt thou ſuffer thine holie one to ſee corruption*, not meaning that he had beene in hell, or was to be in hell, but giuing thanks to God who heard his prayer, and preſerued him from hell, as the Apoſtle ſaith, *Heb.* 5. 7. *Hee was heard in that which he feared.* So you ſee it may be tranſlated as you would haue it, and yet you get nothing by it.

Laſtly, vpon the 85. Pſalme aforeſaid, *Auguſtine* maketh two parts of *infernum or hell*, the one vpon earth, the other in the graue or region of death whither the dead depart, from whence ſaieth he God would deliuer our ſoules by ſending his ſonne thither. *Becauſe of theſe two hells* (ſaith he) *the ſonne of God was ſent to deliuer vs euerie way, Ad hoc infernum miſſus eſt naſcendo, ad illud moriendo.* To the hell on earth hee was ſent when he was borne, to the hell in the graue, or in death

when

when he died: to the which hell, saith *Augustine, Christ came that we might not remaine in hell.* To the like effect he writeth vpon the 88. Psalme. If Christ went into no other hell then the faithfull goe, hee neuer went into hell of the damned, where the faithfull neuer come. And therefore to conclude, *Augustine* though he translate *in inferno* and *ex inferno*, meaneth onely the graue, or at the largest, the Region of death whither the dead goe. Say not then that we translate *graue* against Christs descending into hell: wee may with *Augustine* translate hell, and yet with him not meane the hell of the damned, but the common hell of the dead.

PAPIST.

Likewise to auoide the descending of Christ into hell for the deliuerie of the olde Fathers, they translate thus, Christ hath once suffered for sinnes, the iust for the vniust, that hee might bring vs to God, and was put to death concerning the flesh, but was quickened by the spirit, by which also hee went and preached to the spirits that are in prison. In which short sentence be three corruptions, to wit, By the spirit, for In the spirit, By the which, for In the which, and Are in prison, for were in prison. Corruptions I say they are, as I appeale for triall to their former translation, and of purpose to denie that Christ in soule or spirit did descend to the Fathers that were in Limbo, *or as it is heere said in prison, when S.* Peter *wrote his Epistle, as by forcing in the word* (Are) *in steede of* (Were) *they would haue the Reader thinke, then were they not deliuered by Christes descension as we teach, and S.* Peter *in this place.* 1. Pet. 3. 18.

PROTESTANT.

It is strange to see how you are blinded and oppressed with a spirit of slumber, that you cannot discerne how impossible it is to fit this place to your *Limbus*.

First, if *Abrahams* bosome be this imagined *limbus*, neither may these disobedient in the dayes of *Noe*, whom the Scripture calleth the world of the vngodly, 2. *Pet.* 2. 5. be placed in *Abrahams* bosome, being for eating and drinking,

and all sensuality more like to the rich glutton then to *Abraham*: neither may the olde *Fathers* for whose deliuerance *Christ* descended, as you say, be branded with the note of disobedience, to whom the holy Ghost beareth witnesse, that *they died in the faith, and had good report for their faith.* This place therefore speaking of Christes comming in the Spirit, and preaching to the Spirits that were disobedient in the daies of *Noe*, cannot be applied to the *Fathers* in *Abrahams* bosome, which also very vnfitly may be termed a prison.

Luk. 21.

Heb. 11. 13. 39.

Secondly, if it be yeelded that *Christ* went in soule to the place called *Abrahams* bosome (as we denie not but he did, it being all one with that Paradise, wherein Christ promised that the penitent theefe should be with him (yet if your *Limbus* be in the Region of hell, & a border of hell, *Christ* could not descend into it, when he went into *Abrahams* bosome; for betweene *Hell* and *Abrahams* bosome there is a great *Chaos*, or as *Augustine* saith, *Quidam hiatus multum ea separans, a certaine wide gap much separating them*, a wide space of distance that none can come out of the one Region into the other, and therefore *Augustine* resolueth, that *Abrahams* bosome, which is an habitation of a kinde of secret quietnes or rest, is at no hand to be thought or beleeued to be any part of hell. In so much that if the Scripture had said, that *Christ* when he died went into *Abrahams* bosome, *Augustine* merualleth *whether anie man would haue beene so bolde, as out of such words to affirme, that Christ descended into hell.*

Epist. 99. ad Euod.

Thirdly, *Augustine* beating his head about that place, as *Euodius* offered it vnto him, namely to see how it might be applied to Christes descending into hell, findes so many difficulties in it, that hee wisheth *Euodius* rather to consider *whether the whole place belong nothing at all to hell, but rather to those times, the paterne whereof* Peter *applied to the times present, to shew that those which now beleeue not the Gospell preached, are like those that beleeued not, and perished in the daies of* Noe. Thus applying the place to the example of those daies, *Non suspicemur* (saith Augustine) *quod apud inferos ad faciendos fideles atq; liberandos Euangelium predicatum sit. Let vs not imagine that the Gospell vvas preached in hell, to make men faithfull, and to*

deliuer

deliuer them, as if anie Church vvere there. To the other ſenſe which *Euodius* had taken hold of from others, *Auguſtine* ſaith, *The author of it ſeemes to haue beene drawen, becauſe* Peter *ſaid, hee preached to the Spirits that vvere ſhut vp in priſon, as if* (ſaith he) *it might not be vnderſtoode of their ſoules, vvho then were ſhut vp in the darknes of ignorance as in a priſon, to whō then liuing, the building of the Ark by* Noe, *was after a ſort a preaching before the ſloud, as at this day the daily building of Gods Church is a preaching to the vnbeleeuers before the day of iudgement, and ſo thoſe times are a paterne of theſe.* Thus hauing anſwered this obiection he proceedeth to anſwere another, that might be made againſt this latter ſenſe, namely that Chriſt in thoſe times was not come, and therefore could not then preach, *Let this trouble no man* (ſaith Auguſtine) *Nondum enim venerat ſcilicet in carne, veruntamen ab initio generis humani ipſe vtiq; non in carne ſed in ſpiritu veniebat: quod autem dixi in ſpiritu veniebat, Et ipſe quidem filius in ſubſtantia deitatis, quoniam corpus non eſt, vtiq; Spiritus eſt. Chriſt* (ſaith Auguſtine) *vvas not then come, to vvit, in the fleſh, Howbeit from the beginning of mankinde hee came, not indeede in the fleſh, but in the ſpirit, and that vvhich I ſaid, he came in the Spirit,* is thus to be vnderſtood, *that the ſonne of man in the ſubſtance of his godhead, becauſe he is not a bodie, is vvithout doubt a ſpirit. This* (ſaith Auguſtine) *the verie vvords of Scripture in hand, doe ſufficientlie manifeſt to them that take diligent heede vnto them,* and then repeating the words of the text, maketh this paraphraſe of his owne, *Chriſtus mortificatus carne, viuificatus autem ſpiritu, In quo ſpiritu adueniens prædicauit, & illis ſpiritibus qui increduli fuerant aliquando in diebus* Noe, *quoniam priuſquam veniret in carne pro nobis moriturus, quod ſemel fecit, ſæpe antea veniebat in ſpiritu, ad quos volebat viſis eos admoneus ſicut volebat, vtiq; in ſpiritu, quo ſpiritu & viuificatus eſt, quum in paſſione eſſet carne mortificatus. Quid eſt enim quod viuificatus eſt ſpiritu, niſi quod eadem caro qua ſola fuerat mortificatus viuificante ſpiritu reſurrexit?* Chriſt, ſaith he, *was mortified in the fleſh, and quickened in the ſpirit, in vvhich ſpirit he came & preached euen to thoſe ſpirits vvhich had bene ſometime diſobedient in the daies of* Noe; *for before he came in the fleſh to die for vs, vvhich he did once, he came many*

times

times before in the spirit to whom hee would, warning them by visions as he would, in the spirit doubtlesse, by the which spirit hee was also quickened, wherein his passion he was mortified in the flesh. For what meanes if that he was quickened by the spirit, but that the same flesh wherein alone Christ was mortified, rose againe by the quickening spirit? This exposition of *Peters* words (saith *Augustine*) *if any man mislike or thinke not sufficient, let him seeke how he may vnderstand them of hell, and if he can solue the doubts which I haue before mentioned*, (to wit, against the point of hell) *let him shew it me, which if he doe, these words may be vnderstoode both waies, but sure this exposition cannot be convinced of anie falshood.* I haue beene the larger in dilating the learned and holy iudgement of *Augustine* in this behalfe, that all men, euen the vnlearned may see, how when the *Fathers* make against you, you will not see it, nay rather (as your *Rhemistes* doe) you will inforce things spoken by them, as by *Augustine* in this Epistle, but not approoued by them, as if they were deliuered out of their best iudgement.

Annot. 1. in 1. Pet. 3. 19.

Fourthly (to come to your quarelling obiections) the two first corruptions wherewith you charge vs, to wit, that wee translate, *By the spirit*, for *in the spirit*, and againe, *By the which*, for *In the which* you may as well charge *Augustine* withall as vs, who hath gone before vs in so vnderstanding, translating, and expounding. For by the word *Spirit*, vnderstanding the Diuinitie of our Sauiour Christ, it cannot be saide that his Diuinitie was quickened, or hee quickened in the Diuinitie, but by the Diuinitie his dead body was quickened. And so *Dionysius Carthusianus*, a man not misliked by your selues, vnderstandeth & expoundeth the latter words, *By which also. Vult ita q.* (saith he) *princeps Apostolorum asserere quod Christus qui nostris temporibus carne indutus veniens praedicauit hominibus iter salutis, ipse etiam & ante diluuium eis qui tum increduli erant spiritu veniens praedicauit; Ipse nam q. per spiritum sanctum erat in* Noe, *sic q. beatissimus* Petrus *in verbis istis apertissimè innuit Christi diuinitatem, & vtriusq. naturae vnam esse personam in ipso. The Prince of the Apostles* (saith *Dionysius*) meaneth to affirme, *that Christ who in our time came cloathed with the flesh, and preached vnto men the way of saluation, him-*

himselfe also before the flood comming in spirit, preached to them who then were vnbeleeuing? For he himselfe by his Spirit was in Noe, *&c. And so S.* Peter *in those words doth manifestlie implie the diuinitie of Christ, and that in him there is one person of two natures.* He mētioneth indeed that other opiniō of *Limbus*, but makes small reckoning of it, as to belong any thing to this place. And heere by occasion of that which *Dionysius* hath well obserued, I will not let it passe vnpointed at, how you damme vp so notable a streame of the Scriptures, seruing to prooue the Diuinitie, and the vnion of two natures in the one person of Christ, as this place affoordeth, onely to haue some blinde pretence for your imagination of *Limbus*.

But besides for answere to your accusations, if you please to compare that which S. *Paul* saith, 1. *Tim.* 3. 16. *Manifested in the flesh, iustified in the spirit you may finde the opposition alike in both, betweene flesh and spirit, that is, humanitie and Deitie.* The words *In spirit* in the first place, *Haymo* interpreteth, *Per plenitudinē Diuinitatis*, Dionysius Carthusianus *per operationē Spiritus sancti*. As Christ was iustified, that is, *declared mightilie to be the sonne of God* (as Rom. 1. 4.) *by the spirit*, that is, *by his diuinity, So was he quickened or raised againe from the dead*, as *Augustine* before expounded *by the spirit*, that is, his diuinity.

The third corruption wherewith you charge our translation is, *Are in prison*, for *were in prison*. If you vnderstand *Prison* as *Augustine* doth, though you reade *Were in prison*, what get you by it? if by prison the place of vnbeleeuers and disobedient persons after this life be meant, as the noting of their sinne, and of their punishment so coupled together doe import, what is that but hell, wherein they were not when *Christ* in Spirit, or By his Spirit preached vnto them, but now are, and therefore vnderstanding Christ to haue preached to them in *Noes* time (as *Augustine* doth) you cannot say they were then in prison when Christ preached, but rather are now for their disobedience.

Lastly, it might be heere noted, how you are faine to fetch about to fit this place to your *Limbus*. For whereas *Peter* speaketh of those that were in *Noes* time disobedient, and

saieth of them that they are in prison, you to draw it to *Limbus*, which is a hard matter to match them with faithfull *Abraham*, that are noted by the name of disobedient, and the world of vngodly are faine to deuise that some of them repented in the very drowning, and so after some paines felt in purgatorie, were translated to *Limbus* (for so *Dionysius* sets downe the opinion of some, and your *Rhemistes* closely insinuate as much) such turning of deuises, and coyning of conceites you are put to, before you can hansomly make any thing of this place to serue your turne. But when all comes to all, though you teach that the Fathers were deliuered out of *Limbus* by Christes descension, yet *Peter* teacheth no such matter, as before hath beene made plaine vnto you.

Annot. 2. in 1 Pet. 3. 20.

PAPIST.

Lastly, to proone that Priests may marrie, they translate Saint Paul *thus, Haue we not power to lead about a wife being a sister, putting in the word* (wife) *for* (woman) *most falsly as their elder translation telleth them. And if wee may beleeue S.* Paul *himselfe, he was vnmarried. For so he saith plainly in the same Epistle, and therefore what is this but plaine corruption?*

1. Cor. 9. 4.

1. Cor. 7. 8.

PROTESTANT.

First, what neede we straine any Scripture to proone this point, when the Apostle in plaine words saith, that *a Bishop must be the husband of one wife?*

1. Tim. 3. 2.

Secondly, your translation rather straineth and misplaceth the words, putting that first which is second. For in the Apostles words *Sister* is in the first place, in your translation you haue put it in the second place, to make as if it were a limitation of the generall word *Woman* onely to *Sisters*, that is beleeuing women. Whereas indeede the Apostle hauing first saide a sister neede not add a *Woman*, which is necessarily implied in the name *Sister*, and therefore addeth the word γυναῖκα for distinction, to put a difference of the Sister hee meant from all other Sisters. Hee therefore

meant

meant a *Sister* being a wife, the fittest companion of their iourneies.

Thirdly, it agreeth neither with the Apostles words, nor his purpose to interpret his words as you vse to doe of such like women as followed our Sauiour Christ, and ministred vnto him and his, of their substance: For what power or authoritie had the Apostles to leade about such women after them? but to leade about a wife they had power. Besides, the purpose of the Apostle is to shew that himselfe and *Barnabas* had right to put the Church to more charge by leading such a one about with them: but if he had meant such women as following them in their iourneies, ministred vnto them of their substance, to haue such in their company, had beene an ease and no charge to the Church, the contrarie whereof the Apostle plainely expresseth, in giuing reason why he and *Barnabas* might haue done so, *Who goeth a warfare at any time of his owne cost? &c. If we haue sowen vnto you spirituall things, is it a great matter if we reape your carnall?* The Church therefore of their carnal substance, must haue borne the charge of such a sister lead about, and therfore no doubt the Apostle meant a wife, who going with her husband, there could be nothing said against it, and for her husbands sake, the Church must also prouide for her. To which charge becaus the Apostle put them not when hee might haue done it, hee hath therefore the more to say in his owne defence.

Luk. 8. 3.

Verse 33.

Math. 8. 14.

Fourthly, the Scripture recording of *Peter* that hee was maried, and auncient writers that other of the Apostles and Disciples were maried, namely *Ambrose* in 2. *Cor.* 11. *All the Apostles excepting* Iohn *and* Paul *had vvines, and* Eusebius *hist. Eccles. lib.* 30. *cap.* 30. out of *Clemens Alexandrinus*, of *Peter*, *Philip*, and (as he saith *Paul*) the Apostles words directly point at that liberty in them, in the words *as well as other Apostles and the brethren of the Lord and Cephas.* And verie plainly out of the report that *Eusebius* maketh out of *Clemens*, euery mā may see that in those times the word γυναῖκα was taken for a wife. *Paul* (saith hee) *in a certaine Epistle, maketh mention of his wife, whom hee therefore did not lead about*

with him, that more easily and freelie he might performe his ministerie. Howbeit, if *Paul* were vnmaried, yet is it no corruption so to translate his words, for as much as hee had that libertie, though he vsed it not.

Heb. 13. 4. Lastly, you knowe that the Scripture saith, *Mariage is honourable amongst all men, and the bed undefiled.* What more cleare and full allowance can there be, that Priests may lawfully marie, except you will say, that priesthood depriueth them of the honour of Gods ordinance, which he hath sanctified to all men. Hauing generall and speciall warrant for Priests mariage, besides the place in question, what need we force it? you rather haue forced single life vpon Gods Ministers against his manifest word.

PAPIST.

If thē they that be learned malitiously corrupt the text, who wil trust them with the interpretation? as for vnlearned Protestants, how can they gather a true sense out of a corrupted sentence? can a streight line be drawen by a crooked Rule?

PROTESTANT.

Nay rather if the Popish *Rabbies* haue first set vp many a crooked practise both in doctrine and Gods worship, and then will haue the line of interpretotion drawen by the crooked rule of Popish practise *secundum currentem Ecclesiæ sensum.* Who will trust them to be interpreters of scriptures, who are conspired to maintaine whatsoeuer their Synagogue hath corruptly practised? For how can a streight line be drawen by a crooked rule? or how can the vnlearned Papists haue any meanes to trie the true interpretatiō of scriptures, euen in matters necessarie to saluation, who must of necessity sel their soules into the hands of Popish Hucksters, to receiue whatsoeuer sense of scriptures they thrust vpon them, and aboue all, must receiue Popish practise as their Creede? and as the practise changeth, so must the sense of Scriptures change, and be one to day, another to morrowe,

one

one this yeare, another the next, according to *Cusanus*, his rule, *Intellectus currit cum praxi. The vnderstanding of the scriptures runneth with the practise, which practise interpreteth the scripture at one time after one sort, at another time after another sort.* This is the constancie of Popish faith, whereof Papists boast so much.

Nicol. Cusan de author. eccles. & Conc. Sup. et cont. Scripts.

PAPIST.

Out of the premisses we may learne the cause why we haue such vnity in faith to be, for that we acknowledge an infallible Iudge, for the expounding of the Scriptures, and though in other thinges wee haue dissention, as fell out likewise betwixt Saint Paul *and* Barnabas, *and no time hath been free from such scandals: yet we keep all one and the same Catholike faith throughout the world, and the cause why the Protestants haue such mortal dissention in matters of faith without all hope of agreement, is for that they acknowledge not any infallible and certaine Iudge for the interpretation of the scriptures: For they will be tried by nothing but by the Scripture, and if we presse them that the scriptures may be falsly expounded, thē they repaire to the spirit, and if we tell thē of* Iohn, *that we must not beleeue euery spirit, then for trial of the spirit, back againe they post to the scripture, and so if they be vrged on forward, they runne round frō the scripture to the spirit, & frō the spirit to the scripture world without end. And so whilest their spirits agree not together, we see them about manie articles of faith, as about the descending of Christ into hell, about the lawfulnesse of Archbishops, and Bishops, like the campe of the* Madianites, *to haue turned their weapons to mutuall destruction, and to lie lugging together by the eares, in endlesse brawles and contentions.*

1 Ioh. 4. 1.

Iudges, 7.

PROTESTANT.

If it were true that you boast of, that you haue such vnity of your Popish faith, yet could you from such vnity no better proue the truth of your Religion, then from the consent of the Israelites, erecting the calfe in the wildernes, or from the consent of the Iewish Synagogue, against our

Sauiour Christ, crying *Crucifie him, crucifie him*, or from the consent of all Israel in the daies of *Achab* and *Iezabel*, being confederate against *Elias* alone, you can prooue that the Calfe was the God *that brought the people out of the land of Egypt*, or that *Baal* was the true God, or that our Sauiour Christ was a deceiuer as the high Priestes termed him: Of such vnity, God hath forewarned vs to take heede by the Prophet *Esay*. *Say ye not a confederacie to all them, to whom this people saieth a confederacie, but rather to the law and to the testimonie*, against which *though the people be gathered together in heapes, they shall be broken in peeces, and though they take counsell together, yet it shall bee brought to nought, though they pronounce a decree, it shall not stand. The Kings of the earth stand vp, and the rulers take councell together against the Lord, and against his Christ*. Not onely Tyrants without the Church, but euen within the Site of the church, those that springing out of the Church, vsurpe tyranny ouer the Church, and against the Lord Christ do make their decrees with a common consent, that if *any man confesse Christ, he shall be cast out of the Synagogue*, and hauing obtained power to sitt in mens consciences, oppresse them by pretense of sacred authority to make rules of faith, as high Priests and Pharisees, deale with their officers sent to apprehend Christ. *Doth any of the rulers or of the Pharisees* (say they) *beleeue in him*? They make shew (I grant) to square their faith by the law, but with great craft they arrogate to themselues that *they onelie knowe the Lawe. This people* (say they) *which know not the law are accursed*. If any man teach or beleeue otherwise then pleaseth thē, forsooth they know not the Lawe. These Rabbies chalenge onely to themselues that they only haue the forme of knowledge and truth in the lawe, that they must be the guides of the blinde, forsooth they only haue eies, all other are blinde. This is your Popish vnity: these be your infallible Iudges for the expoūding of the scriptures: you first deuise a forme of faith most seruiceable to your idle bellies, your Bishops Miters, your Cardinals hattes, your Popes triple Crowne, thē you conspire vpon a prescription to haue in your hands the onely commande of scriptures, and their sense and exposition

Esa. 8. 12. vers. 20. ver. 9 vers. 10 Psal. 2. 2. Ioh. 9. 22. Ioh. 7. 48 ver. 49

position, and for preseruation of this your tyranny, and to secure the hope of your conspiracie, you reduce all to the Popes Brest and Chaire, who is not without the Diuels wisedome, not to be diuided against himselfe. And so how fallible soeuer your Iudge be, to be deceiued himself, and to deceiue others, that he before *them, and they after him may tumble downe into the bottomlesse pitte of hell by heapes*, yet you are sure he will neuer faile you. Now surely this is a blessed vnity: for which you are so much beholding to your infallible Iudge.

But is it true that you boast of that, by reason you acknowledge one infallible Iudge for the expounding of the scriptures, you keepe all one, and the same Catholike throughout the world? I will not spend time in ripping vp the infinite dissentions that are among your schoole Tribes, least you shift off and say, that their dissentions were in other things, and not in matters of faith. The true doctrine of originall sinne is a matter of Faith, not onely in those remote points. 1. *That there is originall sinne.* 2. *That by propagation it is spreade ouer all mankinde from* Adam. 3. *That the effectes thereof are all the calamities which continually waite vpon mans life*; (Which are the pointes whereof as being certaine cleere, the Church as *Andradius* saith, hath giuen her sentence. *Quod vniuerso mortalium generi naturæ necessitate insidet & cum quo omnes illas calamitates hausimus quibus hominum vita continenter premitur. That by necessitie of nature it cleaueth to all mankinde, wherewithall we haue drawen all those calamities wherewith mans life is continually pressed*) But chiefly in discerning and defining what originall sin is, and wherein it doth consist. To shew you *one Catholike faith in this point*: I will not reckon vp the sundrie opinions of originall sinne, whereof your selues as yet could neuer agree, I will take the confession of the Councell of *Trent*: For thus they say. *Inter plurima mala quibus ecclesia his nostris temporibus perturbatur, etiam de peccato originali, eiusq; remedio, non solum vetera, sed etiam noua dissidia excitauit. i. Among many euils wherewith the Church of God in these our times is troubled, the Diuel hath raised vp not only old, but new dissentiõs about originall sin, and the remedie*

Defen. fid. Trid. lib. 50.

Sess. 5. decret. 1.

medie thereof. Was your Church destitute of such an infallible Iudge for the expounding of scriptures, vntill the late Councell of *Trent*? if it were, your infallible Iudge is very young, yet you see for all your infallible Iudge both of old, and vntill, and in the times of that Councell, your Church was troubled with many dissentions, both about originall sinne, and the remedie thereof, which I trowe, you will not deny to be points of the Catholike faith, *Andradius* after this Councell confesseth no lesse. *Ita peccati huius immanissimi natura latet, & atrocissimi Syderis omnia populantis ratio est, inuoluta, vt nulla in re sit doctorum hominum maior varietas & cõcertatio. i. The nature of this most monstrous & haynous sin, that makes hauocke of all, is so intricate, that about no point there is greater varietie and contention among learned men.* Whereunto he ioyneth another question no lesse controuerted (as he saieth) among your excellent wits, to wit, *how originall sinne which he calleth Tetrũ & immane facinus, a foule and monstrous wickednesse could cleaue vnto little children, that scarcely liued to see the light, nor euer had anie power to will?* but perhaps the Councell of *Trent* made an end of these dissensions, and so expounded the Scriptures, that now you haue but one and the same *Catholike faith* throughout all the worlde in this point. No verily, if *Andradius* were priuie to the *Councels* meaning: For he affirmeth, that the controuersie which the auncients had about the true definition thereof, hath not yet bin *vllius Concilij authoritate sedata, appeased by the authoritie of no Councel,* & therfore free for euery man, to hold what opinion he likes best of this controuersie not sufficiently inlightened by the Church. Wherfore except your Catholike faith in this point be *quot capita tot sẽsus, how many heads so many opiniõs,* so that your infinit dissent may be allowed for cõsent, and your many and discording opinions, may goe for one and the same Catholike faith, in this great point of faith you haue either no faith, or a faith of many fashions variable according to the forge it comes out of. In this fundamental principle, the discouerie (I meane) of *originall sinne,* to be as the Apostle calleth it, *the flesh vvherein dwelleth no good thing, that sinne that dwelleth in vs, vvherewith vve are so yoaked,*

Defens. fid. Trid. lib. 5.

Rom. 7. 18. verse. 20.

that

that it is alwaies presente with vs, a lawe in our members, rebelling against the lawe of the minde, and leading vs captiue to the lawe of sinne, that is in our members Which vntill it be knowen and discerned, euen concupiscence condemned in the lawe is not knowen to be sinne, when it is knowen it makes vs crie out and bewaile our misery, and to confesse with *Dauid: Beholde I was borne in iniquitie, and in sin hath my mother conceiued me*, it conuinceth that *all the frame of the thoughts of mans heart, is onely euill continuallie, that in vs, that is in our flesh dwelleth no good thing* it prooues vs to *be dead in trespasses and sinnes, and therefore to be the children of wrath.* Whereby we are stripped of all conceit of free will, of all presumption of our owne righteousnes, and is the most vniuersal schoolmaister to lead all men vnto Christ: In this so high a principle of faith (I say) your Church, and his children hauing either no faith at all, or a faith of many colours, and manie shapes, notwithstanding your infallible iudge, boast no longer of your one, *and the same Catholike faith in all the world.*

verse 22. verse 23. verse. 7. vers. 24. Psal. 51. 5. Gen. 6. 5. Eph. 2. 1. 3.

Your vaine and foolish contumelie which you cast vpon the Protestants, that for triall of the scriptures they repaire to the spirit, and for triall of the spirit, post backe againe to the scriptures, *and so runne round from the Scriptures to the Spirit, and from the Spirit to the Scriptures world without end*, bewraies in you great ignorance of our doctrine: For we diuide not the Spirit from the Scriptures, nor the Scriptures from the Spirit, that we should be faine to runne or go from the one to the other: onely in the Scriptures we heare or learne of the Spirit, whatsoeuer we know in the Scriptures, we know it by the teaching of Gods Spirit that speaketh in them, whatsoeuer we learne of the Spirit, we learne it by, and out of the Scriptures, when we repaire to the Sriptures, we repaire to the Spirit, and when we go to enquire of the Spirit, we go to the Scriptures. If the God of this worlde had not blinded your eies, that the light of this truth cannot shine vnto you, you would neuer haue vpbraided vs with posting to and fro, and running round.

But because you tell vs of roundes, I pray you see what

roundes your ſelues make in a matter of Faith of greateſt conſequence in all your Religion, you giue out this concluſion as an article. *Subeſſe romano Pontifici omnis creatura eſt de neceſſitate ſalutis. To be ſubiect to the Pope of Rome is neceſſarie to ſaluation for euerie creature*, we require you to proue it, you alleage that *the Pope is the heade of the vniuerſal Church*, we yet aske for proofe, you bring vs: *Tues Petrus & ſuper hanc petrã &c. Thou art* Peter *and vpon this rocke I wil build my Church, & tibi dabo claues, to thee I wil giue the keies of the kingdome of heauen, & paſce oues meas, feed my ſheep, feed my lambes.* We tell you *Peter* is one ſtone in the building, but no rock, or if you will needes haue a rocke, his confeſſion, or Chriſt whom he confeſſed, is the rocke or foundation whereon the Church is builded: we tell you the keies were giuen to *Peter* not alone, but to the reſt of the Apoſtles, and hee with them commanded to feede ſheepe and lambes: and further, whatſoeuer was giuen to *Peter*, extendeth not to the Pope, who is not *Peter*, you ſay that *Peter* receiued thoſe honours for himſelfe, and his ſucceſſors, and that the Church is built vpon him and them, as a rocke, and that he for himſelfe & his ſucceſſors receiued the keies, and left them to the Pope of Rome, who now is Shepheard ouer ſheepe and lambes, & all this you will proue by the ſcriptures, we require you to proue that the Scriptures haue this ſenſe, you fetch your proofe from the Fathers, we bring the Fathers as cleerly, yea more cleerely for our interpretation, then you can for yours: you thruſt on forward to the Coũcels, we bring you the authority of Councels, to make the Pope no more then a peere among other Patriarkes, yea to cutte him off from medling out of his Dioces, now you poſt to Councels confirmed by the heade, that is the Pope, whom either with Conncels, or without, you make your only infallible Iudge Are you now where you began? do you thus daunce in a rounde and tell vs of roundes? *The Pope is head of the vniuerſall Church.* Who ſaith ſo? the Scriptures? who ſhall interpret the Scriptures? *the Fathers.* Fathers not agreeing, who ſhall iudge betweene them? *Councels*: Councels agree not, who then ſhall ſtrike the ſtroke? *the Pope.* And ſo the Pope

Extr. com. de Maior. & obed. vnam Sanctam.

Concil. Nicen. Conat. Afric.

is heade of the Church, because the Pope will be so. With these rounds you haue made giddie and brainesicke innumerable poore soules. God in his mercie stablish their hearts with grace, that their eies may see the pitte before they fall into it.

Now I pray you what be those matters of Faith wherein the Protestants haue such mortall dissention, without any hope of agreement? they are many you say, reckon them, that we see how many they be? *The descending of Christ into hell, and the lawfulnes of Archbishops and Bishops.* Is the question about Archbishops & Bishops a matter of faith? among Papists it may well be so, who hold the Popes supremacy for the first and chiefe, yea in effect for all the articles of their faith, but surely Protestants holde it onely for a matter of order appertaining to the externall gouernement of the Church, which is farre from a matter of faith, your many matters of faith then are come to but one, and that such a one as in ancient times was no article of faith at all, in your Romane Creede, no nor yet receiued in the East Churches, as *Ruffinus* affirmeth, *Sciendū est quod in Ecclesiæ Romanæ Symbolo non habetur additum. We must know that it is not found added in the Creede of the Romane Church, neither is the cause receiued among the East Churches.* And being receiued there was little certainty of the sense and meaning of it. *Ruffinus* takes it to be all one, with *Sepultus est, he was buried.* *Augustine* (as is afore shewed) denies that *Abrahams bosome is any part of hell*, and else where confesseth that he neuer yet found *that it is called hell, where the soules of the righteous do rest.* And so little light can be founde of any such conceite as Papists haue of *Christs descending into hell*, that *Bellarmine* saith: *Non est necessaria presentia animæ Christi &c. The presence of Christs soule to inlighten the Fathers with the diuine vision of him, is not necessarie, yet it seemed to be of congruitie that it should be present while that was in doing.* He makes it not of necessity, but of congruity, and that but in seeming neither, this is (as touching the sense) but a weake matter of faith to obiect vnto vs, that we dissent about it: For we dissent not about the words of the article, but receiue it, wo are also agreed that it must

In. expos. Symboli.

Epist. 99.

De Genes. ad Lit. lib. 12. cap.

De Christi. anima lib. 4. cap. 5.

beare such a sense as may stand with the scripture and the analogie of faith, then although we differ about the proper sense of the words, yet differ we not about any matter of Faith, as you do about originall sinne.

PAPIST.

Seeing therefore the Church of Christ continueth visible for euer, as ours hath done and not theirs: wee haue the auncient Fathers for patrones of our cause, they be destitute of all antiquitie: we haue the truth in many points according to their owne confession, and they consequentlie falshood: wee haue the Scriptures and their true interpretation, they onelie the bare name, and priuate erroneous exposition: I conclude, that whosoeuer will be saued, must not heare them, but embrace our old Catholike & Apostolike faith.

PROTESTANT.

The persons of all the members of the Church of Christ, as men haue beene in their times visible, are and shall be to the worlds end; they haue beene also generally to some of their fellow members visiblie in their times, as members of the body of Christ: howbeit, the visibility of Churches established, and in their assemblies, worshipping God in the word Sacraments and prayer they haue often wanted, as in the Egyptian captiuitie, the daies of *Elias*, the captiuitie of *Babylon*, the dispersion caused by *Sauls* persecution, and vnder the ouer-spreading tyrannie of the *Romish Antichrist*, driuing the woman that brought foorth the man-childe into the wilderneſſe, into a p[illegible]e prepared for her of God. During which captiuitie of the Church in seuerall times, either heathenish idolatry as in *Egypt*, or Church idolatry, as the golden calues, and the seruice of *Baal* before and in the daies of *Elias*, or carnal worship as among the Iewes in the dispersion afore-saide, or meere Atheisme as vnder *Sanballat* and *Tobiah*, or the mysterie of iniquity vnder the shew of pseudochristianitie, as in the Apostasie of Antichrist hath borne the sway in the world as the onely Religion. Such is the visibility

Reuel. 12. 13. 14.

sibility of your *Romish* apostasie, like the visibility of *Ierobo-ams* calues, of *Baals* Church, of the Scribes and Phariſies, and in pretence to build with the Iewes, that is the true Church of Christ ſemblant to *Sanballat* and *Tobiah*, or at the beſt to *Eliashab* their friend. In this viſibility you haue ſet foorth many goodly Pageants to dazell the eies of all thoſe in whō *the God of this world hath blinded their eies, that the light of the glorious Goſpell of Christ ſhould not ſhine vnto them*: as the ſtate of *Popes* and *Cardinals*, the *Babyloniſh* magnificence of your temples, beſet with ſumptuous idols, the ſtage play of your Maſſe, with your whole Antichriſtian tyrannie, which you haue vaunted to the world, as the harlot her bedecked bed with *ornaments, carpets, and layes of Egypt*, perfumed with *Mirrhe, Aloes, and Cinamon*, and like vnto the picture of your Church, *the mother of whoredomes and abhominations, that ſitteth vpon a ſcarlet coloured beaſt, and is arrayed in purple and ſcarlet, and guilded with gold, and precious ſtones, and pearles, and hath a cup of gold in her hand full of abhominations, and filthineſſe of her fornications.* Of ſuch viſibility wee giue you leaue to boaſt, and reioyce that wee haue no part with you in your glory, leaſt wee ſhould alſo haue part with you in your plagues.

2 Cor. 4. 3. 4.

Prou. 7. 15. 17.

Apoc. 17. 3. 4. 5.

And albeit, GOD hath graunted more viſibility to our Churches, then you can indure with patience to behold, yet make wee not out of ſuch viſibility any demonſtration that our Church is the true Church.

That faith, that worſhip which by open confeſſion and practiſe, was viſible in our Sauiour Christ, and his bleſſed Apoſtles, which in their holy writings inſpired of God, they haue deliuered to be ſeene, read, and vnderſtood to be held and obſerued of all the true Church of God, is a demonſtratiue and infallible viſibility, which whereſoeuer it is to be ſeene and diſcerned, prooueth and conuinceth that they are the Church of Christ. This is the onely viſibility whereby the true Church is to be diſcerned and knowen, which we haue often prooued, and we hope is manifeſt to all mens conſciences to be found in our Church, and you ſhall neuer be able while the world ſtandeth to make any ſound proofe,

that your Church hath any such visibilitie, but manifestly the contrary.

What patronage the auncient Fathers lend vnto your cause, hath beene before shewed where you alleadged anie thing out of them, and often hath beene further in all the fundamentall points, wherein you dissent from vs and from the truth. You imitate some rites twice dead and buried since they vsed them: you are confident to affirme some things whereof they doubted: you take vp their errors for principles of your faith: you abuse and peruert their words and phrases to a contrarie meaning, and in these onely (as touching your Popish religion) you follow the Fathers; but their iudicious testimonies touching the fundamētall points of Doctrine, as *originall sinne and the fruit thereof, concupiscence, free will, iustification, the vse of good workes, the Sacraments* and diuerse other points you will not see, or else you peruert as the instable do the Scriptures to their owne destruction. 2. Pet. 3. 16.

Compare what they write in one place, with that which they write in another, note the occasion, marke the end, discerne the aduersarie they haue to deale with, consider the straine of their moued affections, acknowledge their tropes and figures of speech, you shall finde the Fathers to yeeld you but small helpe, and to be but slender patrones of your apostasie: on the contrary, you shall perceiue that as wee haue the eldest antiquity, for proofe whereof we cite the records of Scripture, so haue wee the body of all consequent antiquity in all matters of faith, touching the *Deitie, the Trinitie, prouidence, touching Christ, his person, natures, offices, mediation, and our redemption by him touching the holie Ghost, and his operation in the Church touching the Catholike Church, the communion of Saints, and all necessarie parts thereof, touching remission of sinnes, touching the resurrection and eternall life.* In other matters, if some where we varie from the Fathers, as they varied one from another, and some of them from themselues, we haue their leaues. I haue before shewed you what difference *Augustine* makes betweene *Fundamenta fidei & Alia de quibus dolentissime atq; optime Catholica regula defensores, salua fidei compage non consonant*, betweene the *Foundations of faith*, Cont. Iulian. Pelag. lib 1.

and

and other points wherein the learnedst and best defenders of the Catholike rule doe not agree yet w, thout impeachment to the frame of faith.

To your vaine pretence of our consent in any point of your Popish faith, enough hath beene said before.

As for the Scriptures you haue them indeede, and you keepe them so close that neither your selues wil search them as you ought, nor suffer those that wold. You banish the *Originals*, and binde to a corrupt translation as *Authentical*. You suffer not the Scriptures to be vulgarly translated and read. Thus you haue the Scriptures as in a prison, but as you should haue them to make them common to all men by reading, preaching, and teaching, you haue them not.

The interpretation of Scriptures you haue such, as may stand with your Popish practise, which is the priuie rule of your interpretation, and such as it pleaseth the Pope to prescribe you. But true interpretation of Scripture according to the plainer principles thereof, and the rule of faith (which *S. Augustine* so much commendeth) you neither haue nor wil haue, nor suffer others to haue if you may let it: and so your interpretation is priuate, as either being the Popes, or proceeding from your owne faction addicted to your receiued practise, but ours is the interpretation of the Spirit of God, testified by himselfe in the Scriptures inspired by him, as by the Scriptures and the rule of faith we prooue, and therefore blasphemously by you called priuate.

Seeing therefore the visibility of your Church is in those things which may be seen partly among the heathen, partly in a false Church, which the longer it continueth, the worse. You haue but some shew of the Fathers on your side, when indeede they are against you, and so haue not the antiquity of truth but of error, you neither haue the Scriptures as you should haue them for your selues and others, nor their true sense and interpretation, but onely of your owne making: your Popish faith, though it be olde in it selfe, yet in respect of the daies of our Fathers, our Sauiour Christ, the Apostles, and Prophets, the daies thereof haue been but few and euill, and therfore it is not the olde Catholike & Apostolike faith,

what-

whatsoeuer this false and forceless Reasoner hath fryed.

Papist.

A short Addition.

Beleeue assuredly, and holde for certaine, that no Heretike and Schismatike, that vniteth not himselfe to the Catholike Church againe, how great almes soeuer hee giue, yea or shed his blood for Christes name, can possibly be saued. For manie heretikes by the cloake of Christes cause, deceiuing the simple suffer much, but where no true faith is, there is no iustice, because the iust liueth by faith: so it is also of Schismatikes, because where charitie is not, no iustice can be there, which if they had, they would neuer plucke in peeces the bodie of Christ which is the Church.

A Sentence of S. Austin worthie to be noted, of such as thinke that men which liue vertuously, may goe to heauen, though they beleeue not the Catholike faith, nor be members of his true Church. For as most certaine it is, that none which beleeue not all the articles of the Catholike faith, can be saued, though to the eies of the world he liue or die neuer so well; for without faith it is (as Paul saith) vnpossible to please God. And S. Athanasius telleth vs, that whosoeuer will be saued, before all things it is necessarie that he holde the Catholike faith, which faith without euerie one shall keepe whole and inviolate, without doubt he shall perish for euer: so no lesse certaine it is, that although we beleeue neuer so well, yet if we liue not according to that faith, and so abstaine from communicating with heretiques in their seruice and Sacraments, we cannot be saued. For hee that shall denie Christ before men, Christ also will denie him before his Father in heauen, as himselfe saith. And if we may without sinne temporize and frame our conscience according to the new, when shall we take vp our Crosse and follow Crist, as himselfe willeth vs? And vvhat meant the blessed Apostles and so manie 1000. of Martyrs to shed their blond for Christ, if an inward and secret faith might haue brought them to heauen, and they might outwardlie haue yeelded to Princes lawes, and keepe their conscience to themselues? This doctrine Christes seruants know not it is deuised only for the colde comfort of such as loue this vvorld too much, and feare persecution. But let such thinke of this saying

of

of our Saviour, Feare ye not them that kill the body, and are not able to kill the soule, but rather feare him that can destroy both body & soule into hel: *and let them imitate noble* Eleazarus, *who rather made choise of cruell death, then to dissemble in the cause of religion, and do that with the scandal of others, which of it selfe was no sinne at all.* Matt. 10. 28.

Protestant.

Augustines Sentence *De fide ad Pet. Diac. cap.* 39. is onely thus much: *Firmissime tene & nullatenus dubites quemlibet hæreticum, sive schismaticum, in nomine patris & filij, & spiritus sancti baptizatum, si ecclesiæ Catholicæ non fuerit aggregatus quantascunq; eleemosinas fecerit, & si pro Christi nomine sanguinem fuderit, nullatenus posse salvari.* that is, *Firmly beleeue, & by no meanes doubt that euery heretike or schismatike, being baptized in the name of the Father, and of the Sonne, and of the holy Ghost, how great almes soeuer he do, yea though hee shed his blood for Christs name, yet if he be not gathered to the Catholike Church, by no meanes can be saued.* This sentence though not word for word, yet in effect you rehearse, but you ad therunto more words, whereof *Augustine* in that place hath neuer a one, & yet in the end conclude a sentence of S. *Austen*, as if all that goeth before were his sentence in that chapter. It seemeth therefore that you read not *Augustines* words your selfe, but borrowed them some where without discerning where *Augustines* words ended. The rest is a truth, but not true that *Augustine* there hath such a sentence: what would you now inferre out of this sentence of *Augustine*? First that men though they liue neuer so vertuously, yet if they beleeue not the *Catholike faith, nor bee members of his true Church cannot be saued.* Secondly, *that if men beleeue neuer so well, yet if they liue not according to the faith, and so absteine from communicating with heretiks in their seruice and sacraments they cannot be saued*, and so proceede on to condemne those *that outwardly haue yelded to Princes Lawes, and keepe their consciences to themselues.* All which, may with no gaine to you be yeelded, if the chiefe termes be well vnderstood, to witte, *Ca-*

tholike Church, Catholike Faith, and Heretikes or Schismatikes: For if the Popish Church be not the *Catholike Church*, nor the Popish Faith, the *Catholike Faith*, nor they *Heretikes or Schismatikes* that stand in opposition to Poperie, or do depart from Popish communion, then what gaine you by this whole addition? But it is a world to see into what a maze you haue ledde the poore sheep of your flocke, that no sooner they heare Catholike Church, or Catholike Faith, but by and by they thinke of Popish Church, and Popish Faith, betweene which, there is no lesse difference, then betweene light and darkenes: And againe, when they heare of Heretikes, they presently thinke of Protestants, whereas indeed if they had eyes to discerne of heresie or an Heretike, they would rather applie it to Papistes: But I heartily wish all blinded Papistes aduisedly to consider of the first conclusion which you draw out of *Augustines* words: *That although men liue and die neuer so vertuously, yet except they beleeue the Catholike faith, and be members of the true church they cannot be saued.* The name of good workes is amiable to all well minded men, and by pretense of great zeale for good workes, your faction hath crept into the mindes of many, that in great ignorance and simplicity had a good meaning: Howbeit by good workes you chiefly meane those workes that bring some gaine vnto your selues, otherwise tollerating and dispensing with the breach of Gods commandements in any point, whereby your Popish kingdome takes no harme, or is not hindred: Such therefore as haue blindly followed you out of an oppinion that you are the onely patrons of good workes, I wish to obserue that by your owne confession, *though a man liue or die neuer so well yet he cannot be saued except he hold the Catholike Faith & be a member of the true church, because without faith he cannot please God.* Doth it not then behoue all men to aduise with themselues well how they may know the Catholike Faith, & the true Church: *There were that saued they were Iewes & were the Synagogue of Sathan.* The *Donatists* claimed vnto themselues the title of Catholike Church, and Catholike Faith which other Heretikes both haue done & may do as well as they.

Apoc. 39.

Let

Let them not therefore thinke or beleeue that the Popish Church and faith, is Catholike, because Papists say so, but let them examine your Church and Faith, whether it be Catholike or no, which onely by the Scriptures they shall be able infallibly to discerne. *In the Scriptures* (saith *Augustine* to the *Donatistes*) *we haue learned Christ, and in the Scriptures we haue learned the Church: These Scriptures we haue cõmon to vs both, why do wee not in them reteine in common both Christ and the Church?* & in the end of the same Epistle; *Behold the scriptures are common to vs both; Behold where we haue knowen Christ; Behold where we haue knowen the Church.* This learned and godly Father, when both sides challenge to themselues that they are the Catholike Church, that they haue the faith of Christ, calles them to the trial of scriptures as the surest meanes to know both Christ and the Church by. By this rule if they shall be tried that make a spoyle of many soules vnder the colour of Catholike Church, and Catholike Faith they shall be found to be deceiuers, and no better then the Synagogue of Sathan. Epist. 166.

Wherefore let the ignorant and seduced Papistes, vnto their zeale of good workes, labour to ioyne a right iudgement in matters of faith, from point to point in all those Articles which *Athanasius* affirmeth to be so necessarie, that except *a man beleeue them whole and inuiolate, he shall perish for euer.* The blinde ordinary faith of Papists to beleeue as the Popish Church beleeueth, is not that Catholike faith which *Athanasius* saith: *Euerie one must beleeue that will be saued.* Since then by your owne confession, where no true faith is, there is no iustice, it behoueth all men to be well assured of the faith they hold, not resting their faith in the wisedome of men, but in the power of God, that is in the Gospell, which is, *the power of God to saluation to euery one that beleeueth, by which* only *faith, the iust man shal liue*, and not by such a faith as is built vpon the Popes power, to make what faith he list, Rom. 1. 16.

The Second thing you woulde inferre of *Augustines* words is, that *although we beleeue neuer so well, yet if we liue not according to faith, and so abstaine from communicating with He-*

retikes in their ſeruice and ſacraments we cannot be ſaued. If the termes be rightly vnderſtood the doctrine is true & wholeſome: for men that beleeue muſt liue according to faith, & all true beleeuers muſt abſteine from communicating with Heretikes, but vnderſtanding *Faith* for Popiſh faith, and Heretikes for thoſe that are oppoſite to Poperie, that is indeede true beleeuers,, vnder theſe cloudy and miſtie words you ſecretly infuſe into the minds of thoſe that are ſeduced by you, the poyſon of diſloialtie, treaſon & rebellion, which is now the principall Article of your Popiſh faith, for the Popiſh faith is that *it is of neceſſity of ſaluation that euery ſoule be ſubiect to the Pope, that the Pope hath power to accurſe and depoſe Princes, and abſolue their ſubiects from all their allegeance, that no man ought to obey a prince excommunicate by the Pope, or depoſed by him*: Theſe are the chiefe articles of your popiſh Creede: Whoſoeuer beleeueth and obeieth theſe ſhall vndoubtedly be ſaued, howbeit in the Popes heauen, that is in *Gehenna, in hell fire, whither the Pope draweth innumerable ſoules with him to be tormented with euerlaſting fire.* Your meaning then is to breede a reſolution in the hearts of all thoſe whom you cal Catholikes in this land, that although they be neuer ſo deuout Papiſts, yet if they walke not according to their Popiſh faith, that is, if they bee not true to the Popes triple crowne if they practiſe not by al meanes to reduce his tyrānie into this kingdom, if they be not at all times traytors in heart & purpoſe, & as ſoone as opportunity ſerueth traytors in action, they cannot be ſaued. This is the wholeſome doctrine of Poperie, as appeareth both by the Bull of *Pius* 5. againſt Q. *Elizabeth* of bleſſed and princely memorie, and by *Nicholas Sanders*, who thus writeth. *Huc igitur iam tandem res deducta eſt, &c. Now then the matter is brought to this point, that an Hereticall Kinge muſt bee remooued from the kingdome which hee holdeth ouer Chriſtians. And becauſe the crime for which hee is to be remooued is committed againſt faith, doubtleſſe it belongeth chiefly to the Biſhops both to pronounce the Kinge himſelfe an Heretike, or otherwiſe an Apoſtata, and alſo to declare that his ſubiects are from thence foorth free of yeelding obedience vnto him, & that they ought to do their beſt that another*

Diſt. 40. ſi Papa.

De viſib. monarc. lib. 2. cap. 4.

may

may withall ſpeed be ſupplied in his roomth. Who ſeeth not that vtterly it abhorreth from the ſalnation of mens ſoules to ſuffer him to raigne ouer the faithfull who is himſelfe an infidell? O miſerable Popiſh faith which driueth all ſubiects of proteſtant, that is chriſtian Princes either to be rebells and traytors as a matter appertaining to the ſaluation of their ſoules, or elſe vtterly to deſpaire of ſaluation, for that you adde of communicating with thoſe whom you call Heretikes, it is ſome part indeed of your Popiſh faith, that your adherents ought to abſteine from our ſeruice and ſacraments, and moſt willingly you would haue all Papiſts ſo to do, becauſe you make reckoning that the more deſperat they grow herein, the more neere and apt they are to rebellion and trayterous attempts, but yet rather then altogether to driue them from you, you will moderate the rigor of your faith in this point, and permit them to ſerue the times, alwaies prouided that you be ſure of their hearts, and that they faile you not when opportunity ſerueth, as appeared in the faculty granted to *Parſons* and *Campian*: But marke what this forcible Reaſoner ſaith. Such doctrine (to wit as this faculty conteineth) *is deuiſed only for the cold cõfort of ſuch as loue the world to much*. Howſoeuer the Pope diſpenſe with Church Papiſts, this Ghoſtly Father and ſuch like tell them, that ſuch diſpenſations are but cold comfort, & ſo ſlender reckoning they make of them, that they call them no better then Temporizers and ſuch as frame their conſciences to the lawes, and finally ſuch as loue the world too much. If the Popiſh faith, were the true Chriſtian faith, no doubt this reprehenſion were iuſt: It behoueth therefore all ſeduced Papiſts to trie the Popiſh faith by the word of God, whether it be the true faith or not, I ſpeake not of thoſe Catholike points of faith which the popiſh Synagogue holdeth in common with the church of Chriſt, but of that Apoſtaſie which is riſen vp in the Church, and vnder the collour and name of the Church to beguile the vnſtable and vnbeleeuing.

Beware of falſe Prophets (ſaith our Sauiour Chriſt) *which come vnto you in Sheepes clothing, but inwardlie they are rauening wolues.* Chriſtians (ſaith *Chryſoſtome*) are rightly called Sheepe, Matth. 7. 15. *Oper. imperfect. In Matth. 7. hom. 19.*

ſheepe, but the ſheeps garment is the ſhew of *chriſtianitie*. A wolfe many times weares a ſheeps garment, that is, makes a coũterfait ſhew of religiõ in ſẽblance either of thoſe works that being rightly done are the workes of ſheepe, or of the practiſe of that religiõ, which is the religiõ of ſheep. *Counterfait almes (ſaith* Chriſoſtom*) is a ſheeps garment but not a ſheeps worke: Counterfait prayer is a ſheeps garment, but no ſheeps worke. Counterfait faſting is a ſheepes garment but no ſheepes worke. So are all other ſhewes of pietie wherwith rauening wolues cloth thẽſelues.* The Popiſh agents make great vaunts of almes, prayer and faſting, by boaſting of good things to inſinuate themſelues into honeſt mindes: This oſtentation is nothing elſe but a ſheepes garment. Againe, in practiſe of religion they make a greate ſhew, and thereby dazell the eies of the ignorant, for (to vſe the words of *Chryſoſtome*) out of their ſimplitie and zeale, but not according to knowledge, thus they ſay. *How can I ſay that he is no chriſtian, whom I ſee to confeſſe Chriſt, to haue an Altar, to offer the ſacrifice of bread and wine, to read the holy ſcriptures, to haue all the order of prieſthood.* Where-vnto *Chryſoſtome* maketh this anſwere. *That euen an Ape hath the members of a man, and in all things like a man, ſhall we therefore ſay that it is a man. So likewiſe Hereſie hath and imitateth all the miſteries of the church, but Heretikes are not the church,* yea (ſaith Chriſoſtom) *they ſhew to be grounded chriſtians, & they haue their churches, nay they gouerne churches, & yet openly and attentiouſly ſubuert them, yea they are ſo multiplied that chriſtians ſeeme rather to bee wonderers or deceiuers then they, yet are they inwardly rauening Wolues, becauſe they ſeeke not to ſaue but to deſtroy Chriſtians, as the nature of the Wolfe is.*

Hitherto *Chryſoſtome* hath ſet forth the faire and deceiueable ſhewes that falſe Prophets make both of their works and of their faith, wherein they would ſeeme to be ſheepe, but are indeed rauening Woolues. Now let vs ſee what aduiſe he giues to beware of them, and to trie them. *By their fruites yee ſhall knowe them. The fruite of a man* (ſaith Chryſoſtome) *is the confeſſion of his mouth, and the worke of his conuerſation. If therefore thou ſee a Chriſtian man, conſider by and by whether his confeſſion agree with the Scriptures; if it doe, he is a true Chriſtian*

an: but if it be not as Christ hath commaunded, he is a false Chri- »
stian. For so Iohn *writing in his Epistle of heretikes, said not, If* »
anie man come vnto you not hauing the name of Christ, Say not vn- »
to him God speed, but if any man bring not this doctrine. He refer- »
red the triall of *Christianitie*, not to the name of *Christ*, but to the *Confession*, because not only the name maketh a *Christian*, but also the truth of *Christ*: for many walke in the name of *Christ*, but few in his *Truth*. Then cõing to the works of conuersation. *Doth a sheep* (saith he) *at anie time persecute the Wolfe,* » *or rather the Woolfe the sheepe. So* Cain *persecuted* Abel, *and* » *not* Abel Cain Ismael Isaac, and not Isaac Ismael; Esau Iacob, » *and not* Iacob Esau, *the Iewes Christ, and not Christ the Iewes, he-* » *retikes Christians, and not Christians heretikes. Therefore by their* » *fruites yee shall knowe them. For if a Woolfe be couered with a* » *sheepes skinne, how shall a man knowe him, but either by his voice* » *or by his deede?* In which comparison, you may there see how *Chrysostom* proceedeth farther. A litle after, he saith, *But what fruits do they bring forth*, wounds, troubles, & other mischiefs. » *As a thorne or a bramble, of what side soeuer you view it, hath* » *prickles, so of vvhat side soeuer you consider the seruants of the di-* » *uell, they are full of iniquities. If he speake, he speakes deceitfullie:* » *if he holde his peace, he museth of euill. If he be angrie, he is mad,* » *if he deale patientlie, he vvaiteth for a time to hurt, and considereth* » *of some opportunitie vvhen he may doe mischiefe. If he do euill, he* » *is not ashamed, if he doe vvell, hee doth it for vaine glorie because* » *of men.* Thus farre *Chrysostome.*

Briefly to make Application. The Popish Church is of great authoritie, euen for the very names sake of the Church with all seduced Papists. Their ostentation of almes, prayer and fasting, makes a great shew in their eies. Their confession of Christ, their altars, their pretended sacrifice, their baptisme, their reading of Scriptures, and shew of Fathers, their priestly order do seeme to be infallible signes of a true Church. Howbeit, as you haue seene, *Chrysostome* affirmeth that heretikes haue all these, yet are they no more the true Church, for these then an Ape is a man, for the resemblance he hath of the parts of mans body. Their multitude especially considering the reach of long time, makes many sup-

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pose it impossible that they should be false Churches. Yet *Chrysostome* sheweth, that heerein heretikes are so farre before Christians, that Christians rather seeme to be deceiuers, or new vpstart and vagrant persons. What then is to be done to discerne them? Try them by their fruits, that is the confession of their faith, and the workes of their conuersation. And how shall we trie the confession of their faith? by the Scriptures (saieth *Chrysostome*) and by the commaundement of Christ. But Papists admit no triall of their faith, but by themselues they are the Church. The Pope is the supreame Pastor: he that will not heare this Church and this Pastor, is held *Anathema as an heathen or Publican.* What is this else but that which *Chrysostome* saieth, *they ruling the Church, doe openlie and licentiouslie subuert the Church?* for they prescribe their owne practise for the rule of faith, and take away all indifferent meanes of triall, and will be both makers and iudges of faith. This is the confession of their faith, that they are the Church, and you must beleeue it, and therefore beleeue that all is true which they say, & whatsoeuer interpretation of the scriptures they deliuer, it is the true sence of the scriptures, what heresie by this prescription may not be maintained? yea what trial of spirits is left to the Church, if any one spirit must be thus beleeued without submission to be tried by the Scriptures? Come to their conuersation. Are not their fruites *vvounds, troubles, and manifold mischiefes,* deposing of Princes, inciting of subiects to rebellions, procurement of forraine inuasions, impoysonings and murthers of Princes, and all that stand in their light, threatnings of stabbings, and cutting of throats, finally vnderminings of Parliaments, and conueiances of powder to blowe vp King, Queene, Prince Nobles, Bishops, Iudges, Commons, & that without any distinction euen in a moment? Can they charge Protestants whō they call heretikes, with such sauage, woolfish, ye diuellish, hellish, and stygian practises? They draw vnto them all the sonnes of *Belial*, whom they can intise out of all protestant kingdomes and states, to make continuall imployment of them, to worke the subuersion of their natiue Countries, to infect with butcherly and Scithian cruel-

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tie the mindes of subiects, by desperate furies to driue men to infamous and vntimely temporall deaths, and to eternall damnatiō, not caring what become of their bodies or soules so their turnes be serued. Can the religion of Protestants be stained with such barbarous and bestiall cruelty? They receiue the Sacrament in way of obligation to commit murders, to practise rebellions, to subuert kingdomes; yea, they promise before hand, and graunt great pardons to such as they procure to vndertake such villanies. They make Martyrs of those, who for barbarous treasons, rebellions, and murthers, haue iustly suffered such punishment as they deserued both by the law of God and man. Are these the works of sheepe or of woolues? *By their fruites therefore you shall knowe them*: they are on euery side full of sharpe and cruell prickles. If they speake they equiuocate, if they be silent, there are seauen abhominations in their hearts, as the sequele hath euer prooued; if they be angry they are mad, nothing will serue but inuasions, rebellions, poysonings, powder treasons, and all maner fell and cruell practises: If they be patient, they waite a time to hurt, and in the meane time they are preparing some mischiefe, as manifold experience hath prooued, and the sunne hath often seene: If they do euill, they are not ashamed, as the desperate obstinacie of the late powder traytors shewed. If they do any thing well, they doe it for vaine glory to be seene of men, and to get a name to themselues. Is this the Church whereof euery man must be a member, or else he cannot be saued? is this the *Catholike faith?* is this to liue according to the faith? will any man be so blinded, that for loue or zeale to such a Synagogue, or for awe or feare of the curse of such cursed workers, he will refuse to ioyne with the Protestants in their seruice & Sacraments? My deare brethren, put no trust in any childe of man, which by *Augustines* confession our Sauiour Christ forbiddeth, Pin not your saluation vpon his sleeue, that may go to hell himselfe, I meane the Pope. Beware of them that outwardly weare onely sheepes clothing, but inwardly are very rauening Woolues, as you finde by their fruits. Trust not them that will be tried for their truth and

honestie by none but themselues, suspect their honestie that shut vp the Scriptures from you, which our Sauiour Christ cõmanded all men to search. Finally, inquire whether *Christ* or any Apostle, or any holy Councel or Father did euer put poyson, sword, or powder into mens hands, to murther the sacred persons of Kings, to ruinate whole Kingdomes, and to promote the faith of Christ by poyson, sword, and fire. If you finde any such president, hearken to this forcible reasoner, and all other Iesuites and Seminaries, refuse our Churches, our seruice, and Sacraments. If not, disclaime that religion, that faith, that seruice, that Sacrament that serueth to combine such conspiracies, that must get vp and prosper by such monstrous and endlesse crueltie. God of his mercie open your eyes, that the light of the glorious Gospell of Christ Iesus may shine vnto you, that you may be able to discerne the mysterie of iniquitie, which of long time hath wrought in the Kingdome of *Antichrist*, that you may knowe the synagogue of Satan, from the Church of Christ, and at length come out from *Babylon*, and escape the wrath present and to come, and finally be saued by the only faith of Iesus Christ, to whom be glory for euer.

Amen.

FINIS.

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